HQ
734
L524m
1922

MARRIAGE FORE AND AFT

LEHR

HQ 734 L524m 1922

02520680R

NLM 05017169 6

NATIONAL LIBRARY OF MEDICINE

SURGEON GENERAL'S OFFICE

LIBRARY.

Section

No. 113,
W. D. S. G. O.

No. 242789

3—513

MAY 24 1922
SURGEON GENERAL'S
OFFICE

MARRIAGE
FORE AND AFT

By

JAMES L. LEHR, D. P.

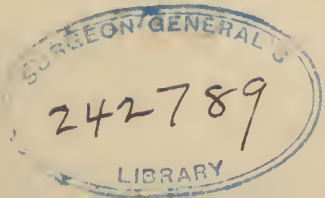
Author of

"KEEPING TRACK OF FATHER TIME"

And

"THE CULLENDER BOWL"

Los Angeles, Cal.
JAMES L. LEHR, D. P.
Publisher.



HQ
734
L524m
1922

Copyright, 1922
By
JAMES L. LEHR, D. P.
All Rights Reserved.

APR -3 '22
©CLA659458

FOREWORD

A practical, common-sense treatise of this great subject from the experiences of thousands, gathered through thirty years in travel over twenty-eight states and in two foreign countries.

A book of facts and principles endorsed by old and young, fathers and mothers, grandfathers and grandmothers, physicians and surgeons.

As the author's first book, "Keeping Track of Father Time," and the second, "The Cullender Bowl," in both of which the entire output of the first edition was guaranteed before it was put on the press; and as advance subscriptions for the present volume commenced coming in several months ago, he may be permitted to speak on this vitally important subject.

The facts and principles laid down in this book have made the author more successful, more healthy, happy and able to make and save more money, and able to enjoy life better, and his sincere wish is that they may do as much for you.

Every boy and girl, every son and daughter, every father and mother, should read this book—a fine birthday present, a good wedding gift, a splendid help to correct trouble in the family, a possible preventative where there is liable to be such—assists in banishing coldness between the married pair; grandparents will find interest in it.

If this book helps to set you right, as its counsels, given in person, have done for so many others, in different parts of the country, it will be worth hundreds to you instead of the price you pay for it. "A stitch in time saves nine," and "An ounce of prevention is worth a pound of cure."

TABLE OF CONTENTS

Division

Some Things Worth Remembering.

I How To Win a Girl.

II How To Win a Boy.

III My Affinity—Who Is She?

IV The Wedding.

V The Marriage Bed.

VI Conjugal Felicity.

VII How to Regain and Retain My Health.

VIII Divorce, When?

MARRIAGE—FORE AND AFT

Some Things Worth Remembering

As two-thirds of the average married person's life—twenty to sixty years—is spent in this relation, I will give you the greatest Motto I have ever found to dispense with the worry over difficulties or the bad effects of over-elation and arrogance on account of past success or good fortune.

"A mighty monarch in the days of old made offers of high honors, wealth and gold to one who would produce in a form concise a Motto for his guidance, terse, yet wise. Many mottoes were sent to the king, men say. This one he chose: 'This, too, shall pass away.' Are you on earth's heights, not a cloud in view today? Go read thy motto once again. This, too, shall pass away. Has some misfortune fallen to your lot? This, too, shall pass away —absorb the thought. Fame, Glory, Place, and Power—these are but the bubbles of an

hour, flung by the ruthless years down in the dust. Take warning and be worthy of God's trust."

Edison, the great inventor, says, "The trouble is that people don't think." The mind wanders, muses, dreams and hopes, but does not think, plan, rearrange, remodel and change things and conditions to make them what they should be.

An equally great trouble arises from not thinking in time. Timely thinking and acting are important. A father admonished his son always to think three times before he spoke—a good thing to do if you have time. One day the father was standing in front of the fireplace with his back to the fire, attired in his Prince Albert coat, when the unusual blaze caught the tail and began to eat upwards. Presently the boy noticed it and began very deliberately, "Father, I think! Father, I think! Father, I think your coat tail's on fire!" By this time the old man realized the too literal application of his admonition in his scramble for safety. There are two dominant points in this incident—

one, you may think too long before you act; the other, you may act too quickly before you think. In the first case the opportunity is gone; in the second, as is too often the case, disaster overtakes you. But when your coat tail is on fire with criticism, jealousy, or discontent of wrong mating it may be too late and you be too much excited to think clearly —better think now.

Young people are less serious than older ones and the former are sometimes afraid of being called too serious. But, the serious man gets the girl as a rule. And serious places and surroundings are the environments where they make men that fill the White House— Washington from the farm, Lincoln from the rail splitting timber, Grant from hauling the cord wood into town, Garfield from the tow path along the canal. Cleveland from the little dingy office over the livery stable, Roosevelt from the cow-punching plains of the West— these fill the White House. Serious business makes men—not dudes.

All our forefathers took marriage seriously, and this book is written to make you think

deeply on a subject too often lightly, even jestingly, looked upon.

You may, if young, think you know, but when you are older you will really know as did the old farmer's boys. He says of them, "From sixteen to twenty the boys knew more than I did; from twenty to twenty-five they knew as much; at thirty they would listen to what I had to say; at thirty-five they asked my advice; and at forty they began to think the old man did know something."

My dear old mother who has been in Heaven many years, when she saw that I was thinking of matrimony in the future, said to me, "James, more people get married than keep a good house, and you marry 'off', not 'on', for I am not planning to have you bring a wife home; for there is no house big enough for two families." And this she said in her sage way of putting things to make them impressive, for no mother loved her children more or made greater sacrifices for them, night and day, than she; and no mother ever stood more ready to sacrifice the last ounce of blood and energy for her children than did

she. Her home would have been the first for me to seek after marriage, had I needed it, and both wife and I would have been welcomed with wide open arms.

There are three big words in the English language for me—My God, My Mother, and My Country.

DIVISION ONE

How to Win a Girl

Josh Billings says, "No woman is too old to be courted a leetle on the square." As it is the boy who approaches the girl, the first division of this book considers how to win a girl, since without the girl there would be no wedding. An actor on the stage gives his experience: "They say Eve was a spare rib of Adam and I have been hunting spare ribs all my life!" He is not alone.

I hardly need tell you to be well groomed; avoid bad breath and bad teeth, anything odius to the one you wish to win. Too much light, twaddling talk may temporarily please and attract, but almost invariably brings about an adverse attitude later on the part of the one you are trying to win. Don't be trifling, but be honest and sincere with her, for the serious man gets the girl as a rule, while triflers make poor husbands and she knows it.

Always be ready for the unexpected. A

wise old man says, "There are three things a man never knows. The first is, when death will come; the second, how a jury will decide a case, and the third, what a woman will do next." Find out what the desired one likes. Girls like big eyes so that you can see what they want without being told; big ears, that you may hear her heart's desires as she breathes them out, that she will not need to shout them to you; all of them love big hearts that feel for them; not cold, stupid stoics which are but mere forms of the real thing; and big heads that think and plan for them—plan for them only. I am talking of girls who are worth winning. Now, that you are seeking to win, what do you want? Merely a companion—a girl companion to keep you from being lonely? Let's consider a few points in the winning of a bride, and these will help us to see how it is done.

One of the most vital things to arouse the heart of a girl is sympathy. You can win her by sympathizing with her in her loneliness or bereavement. But don't presume upon her. Don't try to take advantage of her condition.

She may have lost a dear father or mother, and her heart is tender, for the heart-strings many of them, have been broken. In this feeling she is not given to suspicion, but craves something—someone to talk to, someone to take the place of the departed in her affections, someone with whom she can while away the lonely hours, someone to sit in the vacant chair where the loved one sat and talk these things over with her, someone to tell her heart secrets to, and she listens well to almost anyone who can even pretend nicely to be real. In this condition she is very susceptible.

You may win her if she wants a home, especially one of her very own. This is also true if she wants a position. I recall a beautiful young woman of very great ability who was won simply by getting a good position, appreciative of the one who helped her to secure and maintain this position. Parents, beware of your girl becoming tired of your home, for this has proved to be a hard and cruel old world for a girl without a home, and needing friends. Such condition opens the way for lots of trouble, from the effects

of some of which she may never recover. Out from a home influence, the girl does not consider so carefully the kind of a man she is going to marry, but she is thinking more of the place where she may lay her head and the merest pretense of a man, well coated over with good appearances and enticing promises, will often be accepted.

When trying to win a girl never brag about other girls in her presence. Tell her she is unlike any other girl, and generally she is. Tell her exactly why you love her. If she has affection she is serious, her ears are on fire to hear, tell her. She wants to feel that you love just her. Anything that does not lead to this injures you; too much of it kills you. If you would win, avoid any arguments with her. Don't start anything with her. Don't suspicion or nag her. In an Eastern town a man about thirty came to see me on business. A month after his wife came to finish the business. She was a Kentucky girl, beautiful and nineteen years old. She was there but a short time. Two weeks after this he came, and seating himself in my office,

asked, "Mr. Lehr, what do you know about my wife?" This incensed me quickly, for I saw the point he was aiming at, and replied: "Not a darn thing, except that she was a perfect lady every minute she was in my office." "Well," he said, "I gave her a ticket and sent her home." Looking him squarely in the eye, I said, "John, you and I are both infernal fools. I know it, but you don't. I came near killing the love of one of the best women God ever made, but I woke up and stopped in time. If you are the man you ought to be, you will go down to the depot, and send her a ticket and tell her to come home, and when she comes you will throw your arms wide open, and tell her what a miserable fool you have made of yourself, and how sorry you are."

In a couple of weeks she came in and said, "We feel, Mr. Lehr, that you are the only one we can tell our troubles to with safety," and she told me what she had gone through. How he had suspicioned and accused her, with no cause (any man with half an eye could see the good and true soul in her), how he had even tried to trap her with a friend of

his whom he had invited to the home for the evening, and gone away to watch, and many other things of like silly character of a jealous man. Be courteous and polite to the girl you would win, or having won, would hold. It is said of a noted criminal, now in the penitentiary, who had won and married eleven women, not a few of them with money and property, and murdered eight or nine of them, that courtesy and politeness were the enticing things he used. He had nothing in his appearance or person with which to win a woman, but he succeeded. Don't profusely compliment other women in her presence. When with her, be with her only, no matter who comes along.

The girl can sometimes be won if she wants to quit work, give up her position—as in the case of teachers, stenographers, secretaries, clerks, in high or low positions, many would gladly give up their position and take a good husband. The work of these latter people, as a rule, is very trying on them and relief is courted. I once asked a very successful city teacher in a large city, "How are your

nerves?" "Nerves?" she replied, "I haven't any." Furthermore, work as hard as they may, the followers of many of these vocations find it hard to make more than a living with little encouragement for the future, and hence marriage to not a few of these looks very attractive. On the other hand, if the girl wants a higher position, and you can give it, or help her into it, the winning will be comparatively easy. I know a beautiful and attractive, brainy young woman who was easily won by a young man in the Middle West, because she wanted a higher and better-paying position. Through his efforts, and because of his own position, he was able to render her the necessary assistance both to qualify for and secure the position, but, being a young man of principle, he was careful not to take advantage of her, and this very fact quickly won her, while the reverse conduct would have quickly repulsed such as she.

You may win by assisting her to better conditions than now surround her—if she wants to leave home, for instance, and be independent—sometimes a stepmother or stepfather

make conditions disagreeable—orphanage, or whatever be the cause, and you assist her, the way is open to win. I remember a gentleman who gave a young lady, about to leave college, where both were students, twenty-five dollars with no other motive than a sincere desire to help her. They were class-mates. He could have won her, but both recognized that he had in mind another and simply did a kind-hearted act, and that was both the beginning and the end of the matter.

A good disposition goes far to win a girl, especially if she is of a nervous temperament or is high-tempered, because opposites mutually attract. I know a very fascinating and unusually attractive young woman who refused many a man of ability and standing, handed them their wraps on different occasions and bade them adieu, who finally met the right one and she could not do this with him. She could not be independent with him. Fifteen years after her marriage, in his absence, she complimented him to me and expressed her highest appreciation of this remarkably great outstanding quality.

You may win the girl through her love of travel, romance, fine clothes, adventure, or even change of monotonous circumstances. Many a girl has been lured away by desire for change of conditions and fine dress, not thinking at all of the serious features. In most such cases the girl is led to think the man is what he is not, and afterward his promises fail, while his pretenses are not realized until it is too late.

I recall a young man whom I knew in the East, to whom a pretty young girl of seventeen years, owner of an octagon brick house on the corner, and other valuable property in the city, with plenty of fine clothes, actually proposed, in earnest, too, to run away with him at 12 o'clock at night, merely because of the romantic aspect of the venture. She could marry plenty of young men, but this seemed to her romantic.

You may win the girl through her curiosity and your independence—you are going to tell her something, as it were, but you withhold it on a pretense, and as she grows more curious and anxious, you grow more independent,

and the more she tries to find out the more you keep her guessing. Another young man who had a very popular girl, with many suitors of standing and means, to follow him for nearly half a block after 10 o'clock at night, when she had gone into the house and with a question he had aroused her curiosity and refused to tell her what she wanted to know. A young, handsome, stately widow who could not be attracted by any man with money or otherwise, till she met one of unusual independence; then she came and was herself surprised that she did so. But girls, like boys, want what they cannot have, or next to that, what is hard to get. Make yourself scarce sometimes, sometimes hard to find. "Absence makes the heart grow fond." Go to sea, to war—vanish if you cannot win otherwise. You may win a girl because you are like, or nearly like, an old sweetheart she used to love in years gone by. A striking young woman, cashier of a large institution in a big city where she dealt mostly with men, and had proposals from many of them, with money and without, was completely carried

away the moment she saw the image of her former sweetheart, to whom she was engaged ten years before, and which engagement was broken off by her parents, because he was not of sufficiently high standing. The girl had been a member of a college faculty, but she fell dead in love with this man in almost a twinkle. It is rather curious that some young men boast themselves of their ability to attract the opposite sex, when the real cause of their attraction is so often that they look so much like the former sweetheart this girl used to love.

Fear of becoming an old maid has caused many a girl to yield to the marriage proposal. Even that word has a dread sound to them, especially if their girl companions have been married off to a great extent, or the younger sisters have stepped into wedlock, and the prospects of the future look dim to them. So if she thinks she is going to be an old maid, you may win her pretty easily.

If you are a hero or can make her even believe you are one, she can be easily won, and many wild stories of imaginative adven-

ture have been poured into the attentive ears of girls, and gulped down like a cat laps up cream. However, the real hero, like one in the Navy during the Spanish-American war, whose hands the girls kissed, had only to choose from his worshippers. This paramount attraction was forcibly demonstrated on the return of the American Ace of Aces after the World War, and whose photo I took at the depot. The girls literally clambered over one another to kiss him. This young man was a real hero and looked on the commotion as incidental to his great success.

Of course, if he is rich—has possession of great wealth—he wins the girl hands down, even though he may not be worth the powder and lead it would take to blow him into eternity, and many a pampered young fellow, heir of such wealth, is not worth much more. Even if he has not wealth, but can make the girl believe he has, many will marry him and take a chance. Knowing this, a really worthy young man, who was rich, decided he would go far enough from home that no one would know of his wealth. This he did and took a

job, after which he picked out from among the girls with whom he associated the one that he desired and surprised her on bringing her home to a wealthy mansion, explaining afterwards, when asked why he had not told her before.

Now that we are out to win the girl and do it in a legitimate way, where should we look for the right sort of a girl to make a good wife? Not in the questionable places of city life, common dance halls, cabarets, etc. Men don't look there for their wives. A Kansas City young man who had frequently gone all these rounds, stated that when he got ready to marry he went away out into the country and married a nice country girl. These girls have the bloom of youth on their cheeks, for they go to bed at night, eat wholesome food, and breathe fresh air. He also confided that he was as happy as a clam. Of course those who want chickens may haunt the public dance halls and other questionable places of amusement, and some of the other hangouts. A tailor told me, not long ago, that some men kept an extra suit of clothes at

his place so they could dress and go out with a chicken at night and their wives at home not know it. Don't misconstrue my meaning; there are many good girls in the cities, and I have met a quantity of them, but the percentage of desirables seems to be less, and the sorting out more difficult. While at the same time many reputable people attend dances of the right sort. So get my meaning clear.

The suggestions in this Division will help the girl to protect herself equally as well as they will help the boy who wants to know how to win a girl.

DIVISION TWO

How to Win a Boy

We are all boys or girls up to eighty. The old adage is "Once a man and twice a child." It is often said of old people that they are childish or that they are in their second childhood.

If you are a girl and have to win a boy under the following conditions, you may not win him. The preacher asked the groom, "Wilt thou take this woman to be thy wedded wife? Wilt thou love, cherish, and keep her, her father and her mother, Aunt Jemima, Uncle John, thirteen sisters and a brother?" And the groom replied, "I wilt." The good book declares, "For this cause shall a man leave father and mother and shall cleave unto his wife and they twain shall be one flesh."—Not nineteen as in the above case. Reader, what would you have answered had you been the groom? Now let us take up several very important points that win.

You will have a much better chance of winning a boy if you don't have too many fellows. The girl who gads around with too many, or with either boys or girls of a shady or doubtful reputation, loses out with the better class and must remain with the others. You may be ever so popular for a while, but the sunset of this popularity is soon. One of the most popular girls of New York, a few years ago, and whose downfall attracted nation-wide attention, was able to marry wealth. But recently we read that she tried to end her life with poison after much suffering. Girls, you will find that the man worth while will insist that you be his only.

After delivering a lecture, I sat around a cookstove until 12 o'clock at night, in a little mid-west town, with an admirable couple, not long married, telling me of their wooings, breaks in their love affairs, etc., because she, in his absence on business, not knowing when he would get back, made an engagement with another man for a Sunday ride. He, unexpectedly returning, insisted upon his rights. She refused and kept her engagement. He

got a fine buggy and a splendid team, passed them as many times as possible on the road with one girl seated on either side of him. She said she didn't speak more than half a dozen words to her companion during the whole drive. Finally, after this flare and splurge, her mother got them together in the bay-window of her home, where they made up. He said, "We have never had a quarrel since. We did all our quarreling before we were married." Their little three-room house was a veritable palace of kings and they were the picture of happiness. Not too many fellows, girls, but one good one, well selected.

Another thing that hinders the chances of many a likely girl is too much drug store or toilet supply stock hanging on the walls of her physiognomy. A professional man and another from Wall Street were riding into the city from an exclusive suburb. In front of them sat a young lady and gentleman. To all appearances she was well refined, but had a good portion of the toilet department of a drug store on her face, particularly on the cheeks; but still had not enough to reach

back to the tan under the ears. One called attention to the too noticeable contrast between the white and the red ingredients used and discussion followed. One gentleman, taking the view that the lady was not well informed, plead for sympathy on the ground that when one does her best to be beautiful she should have the charitable view of the beholder, but that is a very different thing from the girl being attractive. The incident became ludicrous like thousands of others, the girl, of course, all unconscious of anything but her well-prepared beauty.

You are more likely to win if you find the one true road to the boy's heart, and follow it, and that road is through his stomach. Many a girl has won a home in this way that she could never have won in any other. Learn to cook well, find out what he likes to eat, and get it for him, if you want to win.

You can win the boy if you have personal charms—attractive voice, either talking or singing, a good disposition, etc.—these go far to win and hold a husband. Dorothy Dix explains why more girls do not win a husband—

the boys see too much of them. It used to be that the young man found it very difficult to see the girl at all. When he did see her, it was in the presence of her parents, and it was a rare thing for him to secure fifteen minutes alone with her. So he just up and married her. A large New York newspaper made an extensive investigation to find out why more girls were not married, and this paper found that it was because the boys and girls, thrown together in business associations, regard one another as fellow workers and pals, just as they regard other boys and girls.

A Chicago business man followed a stunning young woman some distance along the street and exclaimed, "I would give twenty dollars to be with her." A few yards further she turned up the stairs to a wine room. He mutters, "Oh, h—, I wouldn't give three dollars."

Men as a rule measure the value of things in dollars and cents and want what they cannot get or what appears to be hard to secure. Men usually measure women by their looks, and in the degree a woman approaches the

sphere of the common, in that degree men begin to lose interest in her. "Familiarity also breeds contempt." An old axiom, but as true old, even if the man desires her only for brute gratification, is the more common and easy to secure she appears to him, the less he cares for her. A dignified restraint and reserve, dignified bearing, an even tempered conduct, will go very much farther to win a man's respect and appreciation than familiarity and sentimental slopping over, for that is the invariable sign of a fool.

But, you say, a woman has her rights. Then why all this restraint? Indeed she has her rights, but she also has her lefts, and there never was a right unless there was a left to go along with it. She has the right of suffrage, etc., and can do a great deal of good if she will. But I notice that in proportion as she takes up the coarser and more masculine activities, her face takes on coarser expressions, and in proportion as she acts and dresses like men she becomes man-like. Men acknowledge her rights in these respects, but at the same time allow her to stand up in the

street car while they sit down, because they have become accustomed to see her contend for what she wants. And looking upon her as their equal, they naturally let her share equal chance of getting a seat. This is the tendency. I don't say it is right, but quite a natural result.

I fully believe in women's rights, and in her having all that is due her, but I have been taught, also, to regard her as man's superior. However, since she has come to contend for equality and equal rights, men generally seem to regard her as superior no longer, and hence the lack of these little courtesies that they used to show to the more retiring woman whom they regarded as their superior. So, if she has her rights she certainly has her lefts, and one of these lefts will be found at the church door—"Waiting at the church"—and another, if she escapes the first great left, will be found in the divorce court, for the husband has found another who gives her time to the womanly arts of loving and courting, and other special prerogatives of women; but he leaves his wife in the divorce court, while

the clerk writes down "Desertion." Of course, he may force or lead her to take the advance step in this divorce, but he intended her to show that she had a left as well as a right. You women can make us men anything you like by a simple, dutiful life, high character and modest bearing. We will climb up to you if you are on the top of the Alps, but we lose our interest if compelled to stand on equal level with you and contend about equal rights. Contention and love don't go together. Contention and the highest respect don't go together. We want you to be superior and we will adore you if you be this superior, refining personality to lift our race. But if you put on our breeches and go parading around like men we can't help looking upon you as we would upon a man. I know of no greater refining, uplifting influence than that of a modest, good woman. A man in a woman's place is a pitiful looking object, and a woman in a man's place is an equally pitiful sight.

You may win a boy if he wants a housekeeper only, or a cook and you are that. But men worth winning want more than this.

The man can likewise be won if he desires only a companion to while away the hours, or one to help him enjoy the various sports to to which he is given, and keep him from getting lonely, if the winner is clever and she is an all-around good fellow.

If you have the four all-important personal attractions you can win him and win with a sweep—beauty of face, hair (real, not false), figure and eyes. To aid in the possession and retaining of this figure, read Division Number Seven. To preserve the complexion avoid unreliable concoctions of cosmetics which ruin the skin. Also protect the face properly from wind and weather. The hair should have regular attention and regular washing, combing, and massaging the scalp gently at the roots. Keep the bodily organs functioning normally and regularly. For the strength of the eyes, the bodily organs, particularly the stomach, need to be watched. Severe headaches should be banished. Practice for strengthening these organs, if weak, night or morning, or both, if needed. Massage the eyes (from the temples inward) and immediately thereafter douse

them with cold water from the faucet. Health is at the foundation of beauty.

To perfect all four of the above beauty features study up on two points—personal magnetism and poise, and secure both. Yes, beautiful eyes that know how to behave are a power. A handsome young girl of twenty, when asked by her sweetheart what first caused her to become interested in him, replied, "When you threw your eyes across that counter I nearly lost my balance." Intellect is another quality that often wins out when all others are sadly lacking. You hear it said, "That is a very bright woman," and this quality recognized in a girl, leads people to consider her other attributes, however insignificant they may be; and, given a chance, the way is open to impress her personality upon others, particularly upon the one she desires to win.

But if you have the one all-absorbing, drawing power which graces all others and not only wins, but holds—personal magnetism—you will win him even against great odds. This is a radiating and inspiring influ-

ence which attracts as the magnet attracts the steel, and once the object is attracted, it is held close by this same attracting force. It is hard to describe in words, but easy to discern through the senses when it exists in another. I have seen both men and women so strongly possessed with this vital force that one was irresistibly and unconsciously drawn to them before he was aware of it. Some possessors of this power have adopted the profession of magnetic healing with excellent success. It is both natural and can be cultivated. These magnetic people can usually project their thoughts to a considerable distance with telling effect. To acquire personal magnetism one must avoid sudden movements, jars and shocks to the nervous system, which rapidly deplete the system of this great power; take good care of their supply of reserve strength, avoid drawing it out and, if drawn out, restore it without delay.

A millionaire's wife says she both won and held her husband by this power. It is a strong, helpful force in business, often confounded with hypnotism, and the like, but

it is wholly different from hypnotism. A preacher used this force alone and drew a millionaire lady from another city to his own, and caused her to join his church as he wished. This same man also refused to converse with a friend who called on one occasion, explaining that a meeting was about to take place and he wanted to rest and gather strength to control the meeting. I am told he really did control it. There are plenty of books on this subject, if one desires to go into it, and avail himself of its benefits. Good health is a prime requisite to its cultivation.

Of course, you can win the boy if you have money, and a title with him, if you have enough money, although you might need to discard the title and the original owner of it, thereafter, to be happy, as many have done. The old saying among the farmers used to be, "Money makes the mare go," and it goes without saying that when the mare goes the horse goes with her.

The chances to win a boy under ordinary circumstances are greatly increased if you are not in his presence enough to become too

familiar, and thus create an adverse feeling by being in the way. But remember that people pay high prices for things that are scarce to be sure of getting them. So sometimes making yourself scarce will win.

Why girls never win a boy, or the things they must not do if they ever expect to win him. A voluptuous young lady of unusual beauty and capabilities who did both of these things I am about to explain, and failed to win the dearest man in the world to her (throw your love at his feet and give him your body), told me she never knew a case where a girl threw her love at a boy's feet, that he didn't throw it back in her face. Many a girl has been deluded in this way. Don't do it. This girl had admirers by the score, but cared for him only and suffered for it, as many others have done. The poet writes, "Beware of the sting and the kiss without the ring!"

Now what are you looking for in a boy—someone who can make you a living, and relieve you of your present necessity of work as a clerk ,stenographer, or other menial services—all honorable in themselves, but require

exertion and occupy time—or someone to love and be your very best all to? Analyze yourself before you see it in the reflecting mirror of the judge's divorce court. Further on in this book the author states that the requirements and exigencies of an ambitious, successful career, and the duties of a loving wife to her husband, have not yet been entirely harmonized by the ablest of women. Choose one or the other—not both, unless you wish to fail. Few women can pursue a successful career and do the full part of a loving wife at the same time.

DIVISION THREE

Affinity

Webster's New International Dictionary gives this definition: "A spiritual relationship or attraction held to exist between certain persons, especially persons of opposite sexes."

Dr. Robert C. Morris, the noted New York surgeon, author and analyst of the psychology of love, in an interview, describes three types of women thus: "In the intellectual, highly cultured woman of today the breeding instinct is lessened or lost. Often this type of woman does not marry at all. If she does marry she either remains childless or contents herself with one child. She is what I call the double rose of civilization, for she is developed to a point where nature gives orders to head her off."

For years Dr. Morris has studied Cupid under the microscope, and written a book called "A Surgeon's Philosophy."

"There are three types of women in the world today," he continued. "There is the exemplar feminine woman, whose truest and deepest heartfelt wish is for a home of her own. She may be called the sturdy productive single rose. And there is the divagate feminist who is to be divided into two varieties, the viragin and the plaything.

"The viragin—who corresponds among women to the effeminate among men—approaches the masculine characteristics and a tendency to high development of the intellect. These women may engage in extremely useful activities—in fact, they are likely to be more active, perhaps, than are men in the lesser civic utilities.

"If an exemplar feminine woman wishes to marry she need do little more than allow the fact to be known that she desires to have six children.

"If the divagate feminist woman is devoted to thoughts of great public activity, and of children only incidentally, she is not at all sure of marrying, and is more likely to be obliged to take up some occupation that will

give her independence. She strives keenly for position in competition with men, and will be likely to wear costumes which approximate the attire of men—for instance, severely plain tweed skirt, blouse and tie, sensible boots, and a felt or straw hat of the style worn by men. I refer, of course, to women who have approached the masculine type and who are not of the mother type.

"The plaything knows how to attract and is not so scrupulous. She will affect the slit skirt and alluring adjuncts, her gowns artistically accentuating what they are supposed to conceal.

"The plaything is not so scrupulous in demeanor when attracting as the mother type of woman would be. The instinct of motherhood in the plaything is often lost entirely, and she rarely has more than one or two children. She is a double rose who wants to be always at the flower show."

If there is any union at all of an effeminate man and a masculine woman, the two should go together. But whether this union, while apparently balanced, would amount to much,

I am unable to say. I have in mind a case where a real man met one of these mannish young women twenty-four years old, in a business way. She was more than usually good-looking, well formed, bright minded, and having time on his hands, he won her. However, he told me that at 12 o'clock at night, excusing himself, he got up and went home, leaving her there. He said she was normal in every way and did not even affect the mannish ways like some women. Thinking that, perhaps, the cause of his feeling that he was with a man all the time while with her, might be in himself, he talked with an able business man who had had some business associations with this girl, and who stated also, that while walking down the street with her, he felt just as if he was walking with a man. The reverse is undoubtedly equally true that a real woman, in company with an effeminate man, must feel that she is with a woman only.

Now let us take up some questions about this affinity. If you are looking for your affinity probably the first question you would ask is, Who is she? From the above consid-

eration it is clear that she must be what you need and have not in your possession or make-up, and is therefore still lacking, and what is that? It is simply the complement of your entire make-up—that which makes you complete, and an entire whole—nothing lacking now when you have this perfect affinity.

The next thing you want to know is, where is she, and if you have looked a long time and not yet found her, you may doubt that there is such a person. But there is and she is not only in existence, but she is right here in the world, somewhere, and not on another planet, impossible to reach. Moreover, not only do you have an affinity, but she is looking for you and is just as much interested in finding you as you are in meeting her.

This being so, you ask, "When will I meet her?" Well, not exactly when you want to or think you want to meet her, for you have been wanting a long time to meet her, perhaps, and haven't met her yet, and at the same time she is looking for you, too. A philosophic friend gave to me an axiom which has helped me to bring things to pass and

will help you, probably as much as myself, if you remember it and act in this confidence: "If you cannot get what you want, one of two things is true: either it is not ripe, or you are not ready for it." So you will meet her when you are ready and she is ready, and many things may have to be done or developments take place, in you or in her, before you can be brought together. My now sainted mother told me when a boy. "There never was a Jack but there was a Ginny for that Jack." It may look impossible, but it is true.

I think it is Emerson who uttered the following truth in poetic form, "All nature made thine own, whether floating in air or pent in stone, will rive the rocks, will swim the sea, and like thy shadow follow thee." She may have to come from the other side of the earth, but she will come.

All right, how will I know her when I meet her? An English lady author tells us that we have a sixth sense, called "intuition"—a faculty which puts its finger on the spot and says there it is, without any long process of reasoning, summing up of evidence, ifs, ands,

or buts—direct knowledge. Intuition says there she is, if she is your affinity, and that is all and you know it. I know more than one man who has heard this voice, "There she is," and he knew her when she came into his presence.

"Oh!" you say, "one should be acquainted a long time and know the other well, before marrying." Even so, yet there is a point in that courtship at which intuition puts its finger down and says "there she is." But remember one thing, intuition never makes a mistake when it speaks—whether that be on first sight of each other, or after five years' courtship. Remember further, that everything you think or imagine, when trying to decide, is not intuition.

But, you ask, "What are the earmarks, can't you give me some sign?" Certainly, and here it is. Complete satisfaction with her, not only momentarily, but steadily onward. A quiet satisfaction follows intuitive recognition and the decision after intuition speaks the word. Then you are not disturbed or worried about it. That's it and you know it.

This voice has the best chance to speak, and be heard, when you are in deep reflection. But whenever it speaks, listen!

Again I hear you ask, "What is a real, and no guess affinity?" I have said it is the complement of your entire make-up, but in the deepest and most far-reaching sense, it is your soul-mate, complete soul satisfaction—that which fills the balance of your life and leaves no longing or aching void.

I remember a young friend of mine and his sweetheart who knew each other on meeting. Her father was well off and my friend in very moderate circumstances. Her parents raised strong objections to the match, but they courted right on. He told me that when he called her up to meet him down town, he never named the meeting place, but simply directed her to get on the street car and come and he would meet her. She would ride to the spot and there he would be, and this was repeatedly done by these two in a city of 500,000 population. The intuition of soul-mates talks clearly. Ella Wheeler Wilcox and her husband were examples of this.

I attended the wedding reception of this friend, above mentioned, and his wife, after their marriage. The house, the entertainment, and the two were ideal. When the old folks saw the completeness of this ideal union, of course they faced right about, and this perfect harmony and satisfaction continued on in the married life of this pair. It was beautiful to behold.

There are two kinds of affinity. The one I have just described is the natural affinity, and the other I am about to point out is the architectural affinity—the latter must be builded to your liking as a man builds or fashions a house to suit him. Reader, you may be already married. If you are, then it is your opportunity to build your affinity as near to your satisfaction and comfort as the man strives to model his dwelling place. If you are a good builder in this line, you have full scope for your ability. Let me see if I can help you.

You must build by precept and example; by the agreeable, sometimes by the corrective method. The agreeable method is always

best until it proves of no avail, then the contrary may be tried, but carefully—tell him or her not to do the things you want them to do. To be contrary they will often do exactly that—for it is said, with good foundation of truth, that, "Whom you cannot coax you can drive." A woman in a large Eastern city said she knew her husband did not love her because he did not agree with her as she wanted; so he promised he would agree with her in everything she said. Her temper got up one day and she began thus: "I believe you must have married me for my money." He replied, "I did." She, "I don't think you love me at all." He, "I don't." She, "I believe you go out with other women." He, "I do." She, "I think you love some one else better than you do me." He, "I do." She, "Oh, pshaw! you are only joking." He, "I am." She, "You don't mean anything at all that you are saying." He, "I don't." She, "Huh, I wouldn't have a man who agrees with me in everything." On the other hand, Ma Sunday tells how she made Billy Sunday what she wanted him to be by precept and example.

A man set in his ways, and resisting Christianity a long time, finally knelt at the altar. The preacher asked him, "What did your wife ever say to you that caused you to become a Christian?" His answer was, "Nothing, but she lived, before me, for fifteen years, the sweetest Christian life I ever saw." Here was a woman who set herself to make her husband what she wanted him to be and made herself an affinity in her views and qualities—for he was a consistent good man ever after that. Axiom: The qualities and things that commend themselves to us continually, we learn to love and quite naturally embrace what we love.

Now the rational way to find this first and real affinity may be summed up in the four methods of seeking—astrologically, physiologically, psychologically, and by a careful study of the things we wish to gain in another. Astrologically speaking, the people born under a certain star or planet have a different temperament, and a different kind of ability from those born under another star or planet, and certain such temperaments are

equally well adapted to others, for the planets undoubtedly have an effect on the people born under them as the moon has an effect on the tide. These things should be studied. The psychological make-up of each one has its effect upon the other. The muscular and materially inclined will find themselves at wide variance with the keen, intellectual, finely organized individuals. The physiological make-up will have considerable to do with the future happiness, health, etc., going far to conduce to this. The brute and the delicately refined do not harmonize. A study of these points, and the qualities you wish to attain in your mate, should be carefully noted and diligently sought in that mate.

It is of tremendous importance to marry a real affinity because we live in an age of nervous distractions—the whiz and toot of the lightning express, the rush and rumble of the street-cars, the honk and high speed of the myriads of autos, the whir and dash of the aeroplane, the glare of the electric light, the fine print of the newspaper, and finally, the almost constant buzz of the telephone every

minute of the day and part of the night—to say nothing of the hustling, wearing, nervous tension necessary to keep up with the necessities of living—these things taken altogether, tax the sensibilities with about all the strain that they can bear, without any unnecessary shock of contention in domestic disagreement. Now if we add to this tension the howls and moans of upset stomachs, from eating in haste, from ill-cooked foods, from different varieties of water, often impure—all these must be considered when you take to yourself a nervous, high-keyed mate of weak resisting power, or your load will break the camel's back. Remember, opposites attract, likes repel, alternates balance; the slow holds the high-strung from going too fast, the strong helps the weak, the fair and the dark complexions blend beautifully—in a word, what we have not, we seek—contrast is the law of variety. The opposites also make a beautiful symmetry in the offspring of the pair.

We must have our affinity, nothing else will answer the purpose and insure happiness. This fact was forcefully brought to my atten-

tion by a gentleman in Wisconsin who has been married to his second wife fifteen years. His first wife was a perfect affinity and both were always happy. The second, while a fine, good woman, is not an affinity. He tries hard, he says, to forget the first and be everything to the second, but it is a daily battle for him. He confides, "I thought time would efface it, but it is the same old battle to be fought every day and has been for fifteen years."

In a Northwestern state a young man and woman, affinities, were separated by his business calling him away. They had had a slight disagreement over a business offer she had received. After this she remained stubborn and he warned her that something might separate them for good. With her little self-assertion she laughed and replied, "I'll use Christian Science." They became separated, as he had feared, she being led away in his absence, by the encouragement and appealing allurement. When too late and the breach had been made beyond repair, and by her own fault, she wrote him agonizing letters, telling him how she was suffering and asking for-

giveness. She even came back to the city where they had been so happy together, and walked the streets in the hope that he would see her and relent, but he did not see her. Another woman described this girl's agony thus, "She was lying on the bed, hair all down and straggling over her face, crying out, 'My God! My God! Why did I do it? If I ever get away from here I will run so fast that they never can catch me.'" He had advised her that only once in a lifetime did such unions occur. This lady, who saw her, said that the poor girl appeared to be suffering the very agonies of hell. When he afterward left the state and moved to a far distant city, in due time, she was there, but nothing was gained, the awful die was cast. Both are unhappy, and the company each has kept, with others, in the meantime, in the whole eight years, has done little to assuage the agony of these two blighted hearts. This is one of the most remarkable cases I have ever known.

While an affinity makes conjugal life so successful that it amounts to a practical in-

surance against rupture, yet there are very rare and isolated instances of a break, usually only temporary. So if you have an affinity use the utmost care to preserve that perfect bliss.

Now what is the supreme test that absolutely determines, or discriminates, a real affinity from one who is imagined to be such? We have found that an affinity is not merely a woman, a companion, a wife, or a mate in the ordinary sense of the word, but the complement of your entire make-up, a soul mated to yours so fully that there is no lack. No yearning for more than you have, the fulness of desire, and you love her because it is she. After due consideration love will determine which, if any, of the above points outlined or enumerated to be secured in a mate, may be ignored in the final selection. Indeed, all these things will settle themselves when intuition announces the arrival or presence of your affinity, nor is affinity a synonym for smooth sailing of the pair, on absolutely placid waters, always amid a halo of exuberant joy. This could not be in the first stages of the

blending; two natures, wholly new and strange to each other, must grow together, but any wounds or scratches will quickly heal, leaving no scar, if you have an affinity, for the nuptials blood is rich and healthy.

A young man away in a foreign country, and longing for his sweetheart, went to a clairvoyant for a reading. This seer told him that if he married the girl they would never be tired of each other—exactly what he found. And this very condition marks the surest kind of an affinity—neither will be tired of the other.

Let me cite one of the best examples of this that I have ever known. A young man of promise and ability had waited long, was twenty-nine years old, had passed up many opportunities, and failed with as many efforts toward other girls who passed him up. He was beginning to despair of ever finding the one he had in mind and had described to others. One day he found himself on a trip with six other professional men, his train was late at the crossroads, they missed connection and had to wait until the next train. It was high noon and

they went to a boarding-house for dinner. His affinity, a friend of the landlady, was there visiting at the time and was generously assisting this landlady in the distribution of the food because of the rush that was on at this time. When this affiinity came through the dining room door he knew her and said to himself, "There is my wife." Both were embarrassed by the evident recognition on the part of each, for she felt the same as he, and was equally surprised, at the meeting. His character being vouched for by the other six professional men of standing, one of whom the landlady knew well, and the latter vouching for the character of the girl, he secured an introduction. It so happened, as he afterwards learned, that they lived only twenty miles apart. They started keeping company and were soon engaged, and in due time married. She was a girl of unusual beauty and had refused many offers of marriage from men of standing, some of whom were worth half a million dollars, but he was poor. They were equally absorbed in each other and, as he afterwards proved, always unusually proud of and

devoted to each other. When he was away from home, he could never get back fast enough, and she would spend her time in getting ready for his returning. The meeting, if only a week had elapsed, was like a brand-new wedding, so interested were they in each other. This interest never died. In twenty years he has never been able to find one to fill her place.

What, if his crossroad train had been on time? What, if he had not taken the trip? What, if there had been no rush at the boarding house that day and she had not come into the dining room? He would never have seen her, for she was going to move, and did move soon to another distant state. But he followed and married her. Other people admired this couple and often remarked what a model couple they were. Their children were also beautiful, bright and healthy. Events somehow shape themselves for affinities. Remember the verse already quoted, "Will rive the rocks, will swim the sea, and like thy shadow follow thee."

Note the following exultant outcry of an

affinity having found her mate after ten years' search, "Oh, the years I lost before I knew you, Love! Oh, the hills I climbed and came not to you, Love! Who shall render unto us that for and of each other's sakes we might have had?"

DIVISION FOUR

Weddings

As we learn much from one another and one nation learns much from another, so we learn quite a little from the different ways weddings are conducted in different countries, which latter are taken up in this volume—the significance of the ring, sacredness of the marriage contract, the parties suitable to make such contract, etc. Also the symbols of the wedding anniversary, birth month gems, etc., are taken up in this volume.

Few serious persons expect to have more than one wedding day in a lifetime when their love and devotion runs high on their first wedding day.

The wedding institution dates back to the earliest times, and we find it celebrated among the Jews with elaborate ceremony covering a period of several days, during which time everything else was set aside and the people

entirely given up to the celebration of this affair.

In Oriental countries the choice of the bride depended not upon the bridegroom himself, but upon his relatives or someone appointed by him to carry out his wishes in this respect, and the selection usually originated in the family of the bridegroom, at his instigation. The consent of the maiden seems to have been a subordinate affair through the previous consent of her father or other relations. The betrothal followed the selection of the bride and was undertaken by a friend of the bridegroom and by the parents on the part of the bride. It was confirmed by oaths accompanied with presents from the man to the woman. An instance of this is found in Isaac sending a servant to Rebecca, who with presents propitiated her favor. These presents consisted of a massive ear-ring and two bracelets. After seeing the parents and having obtained their consent to the match, he gave her more costly presents, jewels of silver and gold and raiment, and to her mother and father, the Bible says, "precious things." Al-

though a dowry is paid for the bride to the parents of the bride in certain parts of the East, it does not seem to have been the case in this particular instance, nor generously observed as a payment for the bride among the patriarchs.

The betrothal was celebrated by the Jews with a feast, and among the more modern Hebrews they still retain the ceremony of the betrothal.

Intervening between the betrothal and the marriage, the time varied, from a few days in olden times, to a year in certain cases.

On the wedding day the bridegroom attired himself in the best dress his means would afford and proceeded, attended by friends, to the house of the bride. The company was escorted by musicians, singers and torch bearers. This procession conducted the bride back to his own, or his father's house, with demonstrations of gladness.

On the day before the wedding the bride took a bath in cold water, attended by her maids, who amused her and sang and danced during the time this was done. On the wedding day she was attired in the richest dress

her means would afford, and one of the particular things was a veil covering her entire body down to the feet, and intended as a symbol of her submission to her husband. Noise and demonstrations of an elaborate character seemed to have been one of the features of the Oriental wedding.

The wedding ceremony was performed usually under a tent or canopy, the guests being provided with suitable robes by the host, and if a virgin was to be married, parched corn was distributed among the guests, which, of course, was symbolic of fruitfulness and plenty. The wedding gifts were of a kind and character suitable to the wealth and rank of those who gave them, and to the high regard in which they held the married pair. As the groom took the bride's hand the party threw corn at them and over them. After the ceremony it was customary to throw something after the bride and the groom as they departed, and this custom has been long continued in England and other countries. The things thrown were usually rice and shoes, or something to indicate their farewell, and

possibly as a protest against the old fashioned custom of capturing the bride and carrying her away. The bridegroom was exempt from military duty for one year after the marriage.

While officiating in the ceremonies of the wedding, the Rabbi took a glass of wine, rehearsing prayers, tasted it and gave it to the couple to drink. He then received from the bridegroom a gold ring, which the Jewish law required him to examine and absolutely determine, through witnesses or otherwise, that it was the property exclusively of the bridegroom and not a present, a gift, or obtained through means of credit. Receiving the ring back from the Rabbi, the bridegroom placed it upon the second finger of the bride, at the same time proclaiming she was by means of it consecrated to him. The marriage contract was then read and the Rabbi took another glass of wine and gave it to the bride and groom to drink again. The couple were then conducted to a banquet, a dressed hen and a raw egg were placed before the bride as emblems of a prolific future. After the

ceremony the bride was led away to her bedchamber. The Oriental Jewish woman enjoyed much freedom.

From a writer in the seventeenth century we learn that the Athenians had a different custom. All young girls of marriageable age were assembled in one place and a public cryer put them up for sale, one after another. Of course those who were the more handsome sold at better prices, and the money was bestowed as a wedding portion on the others who were plain. When the most beautiful had been disposed of, the ordinary looking were offered for a certain sum and allotted to those who were willing to take them. In this way all women were provided with husbands. The Babylonians, like the Syrians, held a kind of market for their marriageable daughters at certain times of the year. They were assembled in one place and were auctioned off much like the others. The money given for the more handsome ones was likewise applied to those who were less fortunate in personal attraction.

The historian describing a celebrated wed-

ding in recent times, says, "That the parties entered into the contract before witnesses, amidst dancing and rejoicing. On the next day the bride, covered from head to foot with a thick veil, was led to the bridegroom's house, surrounded by her friends, dressed in their various robes, and accompanied by musicians. She was kept behind a curtain in the corner of a darkened room for three days during which time the guests feasted; after this the bridegroom was allowed to approach her. Of course, the house was filled with dancers and players on fife and drum during each day and the greater part of each night. On the third day the bridegroom was led in triumph by his friends from house to house, and at each he received a trifling present. He was then placed within a circle of dancers. The guests and bystanders, wetting small coins, stuck them on his forehead. This money was then collected as it fell upon a handkerchief, which was held by his companions under his chin. After this ceremony a party of young men rushed into the crowd and, carrying off the most wealthy guest, locked him up in a

dark room until he paid a ransom for his release, which he did goodnaturedly. All the money collected was added to the dowry of the couple."

In Syria every man pays a sum for his wife in proportion to the rank of her father. In Africa a writer of the seventeenth century says that the Negroes, particularly those of Sierra Leone, had a house devoted to the instruction of their daughters under the care of some virtuous and learned old gentleman. At the end of the year these girls were dressed in their best, and publicly assembled in the presence of their parents, and of the marriageable young men of their town or village, before whom they danced. The men chose partners out of the number, whom after giving presents to their fathers and also to the instructor, they led home and married.

The men of some tribes on the Coast of Africa today, or in this century, receive their future wives when quite children, and bring them up at their own home. Frequently, in order to connect families or tribes together in bonds of friendship, a female child was given

to a man as soon as she was born, and when of full age she was formally delivered to him. On the wedding day the bridegroom stationed people at different points along the road which the bride was to be taken, with rings and refreshments; and if these articles were not well supplied, and in sufficient quantity, the bride's attendants would not proceed with her. When they approached the bridegroom's village they were met by a delegation from the bridegroom, and with shouting, firing of guns, and drinking, they entered the city. The bride was then put on the back of an old woman and covered with fine cloth, and was carried away. From that time she was not allowed to see any male person until after the consummation of her wedding. In the evening the bridegroom retired to her apartment and, if he found her to be unchaste, he immediately left her and her friends absconded from the house with howls of lamentation; but if he was satisfied, great rejoicings were made by them and they carried tokens of her chastity in a wild procession through the street. Polygamy was not

allowed and men had the power to sell adulterous wives.

In Turkey and other countries the customs were more or less similar to those already described, which were according to the views and principles of the people, and were carried out in a way to best symbolize and illustrate their views.

After the betrothal the Jewish bride usually sent a girdle with a silver buckle, but only after having received from the bridegroom a girdle with a gold buckle. Various other exchanges took place between the time of the betrothal and the time of the wedding. The ring was used from the seventeenth century as a sign of betrothal, and symbolized certain things and events to happen in the future. A Jewish wedding ring was often of large size, elaborate design and workmanship, generally containing an engraved model or sentimental expression of good wishes, etc. Of course, professional matchmakers were busy in those days as they are today, but sacrifices were also offered to the gods, during the seasons of marriage. These all had their meaning.

The ring as a sign of betrothal has been used throughout the centuries by many different races of people. It has also been used for many other purposes, as signs of royalty, symbol of the sun, symbol of the planets, as seen among the Egyptian rings, as a symbol of warning and for other purposes. Some were signet rings and very large, others had engravings upon them and were models of various kinds. These usually indicated the purpose for which they were intended. The ring used through the centuries past has varied in size, style, form, color and material. They were made of paste, colored, bronze, porcelain, rock crystal, silver, ivory, amber, glass and other materials. Those made of bone, amber, glass, etc., were brought into use for the poorer people. As a symbol of betrothal the ring still continues to be used, and will perhaps for centuries to come.

The wedding ring of Martin Luther was of silver gilt. With this ring he is said to have married Katherine Von Bora, one of nine nuns who were emancipated from their religious vows. Interest attaches to the ring of

Lord Darnley, husband of Mary, Queen of Scots, and is now in the Museum of Kensington. It bears the two initials, "M. H.," united by the lover's knot. In the hoop is the name engraved, "Henry L. Darnley," and the year of the marriage, "1565." In the royal collection is a ruby set in a massive gold ring, having the name of Louis XII and the date of his decease, 1515, engraved inside. If time and space did not forbid, it would be very interesting to go on and describe the various rings found in the special collection. The Marlborough Gems, a famous collection, would be one that we would cite if our space would permit the description.

From the earliest times to the present the ring has had a mystical significance, appealing to the cherished hopes, wishes and feeling of the people. In bygone days the circular form of the ring indicated the symbol of eternity (being round and without end), and of the stability of affection. Some noted divines discussed the figurative virtues of the ring. Dean Comber and Wheatley express themselves. "The matter of

which this ring is made is gold, signifying how noble and durable our affection is; the form is round, to imply that our respect shall never have an end; the place of it is on the fourth finger of the left hand, where the ancients thought there was a vein that came directly from the heart, and where it may be always in view; and, being a finger least used, where it may be least subject to be worn out; but the main end is to be a visible and lasting token of the covenant which must never be forgotten." Jeremiah Taylor, in his sermon on "The Wedding Ring for the Finger," conveys in quaint and forceful language the duties and responsibilities of married life. "The legend of Guy, Earl of Warwick, illustrates the affectionate faith and tenderness derived from the wedding ring. The doughty knight in the moment of temptation, when he is about to marry the beautiful Lorrette, daughter of the Empress Ernis, is recalled to his duty by the sight of the wedding ring, and remembers his fair Felice, who is far distant, pining at his absence; The wedding ring was forth brought; Guy then on fair Felice thought;

he had her nigh forgotten clean. Alas, he said, Felice the shean! and thought in his heart anon—'Gainst thee have I misdone! Guy said, Penance I crave; None other maid my love shall have."

The Historian points out, "The value, even to death, attached to wedding rings has been frequently shown. In a testamentary document made at Edinburgh Castle to Mary, Queen of the Scots, before the birth of her son James, and when under the impression that she would die in childhood, among numerous bequests, she enumerates her rings, of which she had a large number. Among them was a diamond ring, enameled red, recorded by the queen herself as that with which 'she was espoused.' On the other side is written, 'For the King who gave it me.' This is presumed to be the ring with which Darnley wedded Mary, in the privacy of Rizzio's Chamber at Sterling, for at the public solemnity of the nuptials, in the Chapel Royal of Holyrood, three rings of surpassing richness were used."

So from the highest strata of society to the

humblest peasant, the ring was regarded as an indication of serious things and close union never to be broken. Originally the wedding ring was used as an emblem of all that is pure and holy in life; but it has been, we are sorry to say, desecrated to some of the vilest and most impious usages.

We now turn from the olden time wedding to the more modern. The manner of selecting the bride; the way in which she is sought out, approached, betrothed, and the ceremony performed; the manner of invitations to the wedding in the early times used to be generally by advertising for the guests; now it is by special invitation to selected ones whom the pair desire to be present. The style of the ring has changed slightly, but the purpose is the same. Sometimes the bride is selected by exchange of photographs, sometimes by letter, sometimes in person, and the proposal is made if both parties are satisfied.

The following three proposals indicate some various types of suitors and show a wide difference of purpose for which the bride was selected, as well as the joy over the success of

such selection and acceptance. You will notice the proposal seems to be an exciting event in the last two of these cases, but it is strictly a matter of business in the first.

The Dutchman wanting a wife advertised, a woman applied, and he proposed. "Stand out there a little way," he walked around her with a scrutinizing air. "Turn around," he commanded. She girated a time or two. "Jump up, run down the road a piece; now sit down, get up, take this hoe, let's see how you hoe potatoes. I guess you'll do." Vastly different is Patrick Dolin's regard for his sweetheart. Listen to his love letter. "It's Patrick Dolin, meself, and no ither, that's after informin' ye widout any bother, that your own darlint self has put me heart in a blaze, and made me your swateheart the rest of me days. Shure many's the day since first I got smitten wid your own pretty face that is bright as a kitten's, and your illigint figure, that's just the right size, faith, I'm all over in love wid ye clear up to me eyes. And now I sits down to write ye this lether, to tell how I luvs ye as none can luv bether. There's Bridget McCreagan

with her coquettish tricks, keeps flatherin' me pride and gettin' me heart in a fix; and there's Biddy O'Farrell, the cunningest elf, keeps sayin' 'Pathrick me darlin,' and that manes meself, and there's Harriet O'Brien who is pretty and plump, puts herself in me way and sets me heart on the jump. I could marry them all if I felt so incloined. Faith, and I wouldn't be bothered with the likes of their kind. But ye, Helen darlin's the idol of me dreams, if ye let me hear from ye sooner, I'll be the best husband ye iver pictured out in yer teens. I will, that very thing, so shure as me name's Pathrick Dolin, the best mon in Ireland."

Peter Sorgam falls in love, much excited, proposes in person. "Sal," says I. "What," says she, "Peter?" "Sal," says I, again this time a-pullin' at me coat. "What," says she, "Peter?" "Sal," says I, all the time gulpin' at a lump down in my throat. "Sal," says I. "Peter," says she. "There's something troubling you, and it's wrong for you to keep it from a body." "Sal," says I again, "do you know anybody that loves me?" and with that

she begins namin' all the girls for five miles around, and never once come a nye namin' of herself, and said I ought to get one of them. At that I got desperate, and says I, "Sal! You are the only girl in all this wide world I love, and I love you up and down, around and around, inside and out, before and after, comin' and goin'!" Says I, "Sal, I don't love no other girl on earth but you!—will you be my wife, for better or for worse?" "Peter," says she, "I've been waiting for two years to hear you say that." I jumped right up and hollered, I was so full of joy. I sot right down and clinched the bargain with a kiss. I went home and pulled Dad out of bed and hugged him; I pulled Mam out of bed and hugged her; I pulled Aunt Jane out of bed and hugged her. I laughed and crowed like a rooster, till Dad said I was crazy and got a rope to tie me. "Dad," I says, "I'm goin' to be married! Married for sure! Married for good! I am that very thing—me, Peter Sorgam, Esquire, to Sal!

When a man's heart is all on fire with earnest, sincere love, and he's trying his best

to propose to his idol—the only thing the world holds dear to him, he is hardly accountable for the language he uses, for the heart is so uneasy and fluttering so wildly that he can't punctuate his language only with hesitations and stops. Every punctuation mark is to him either an exclamation or an interrogation point. But the girl holds him strictly accountable if he does not get to the point sooner or later—notice what Sal says to Peter —she had been waiting and watching two years. Two hearts had been progressing toward a point, and it's now time that the thing was finished—she felt this as well as Peter.

WEDDING ANNIVERSARIES.

First Year	Cotton
Second Year	Paper
Third Year	Leather
Fifth Year	Wooden
Seventh Year	Woolen
Tenth Year	Tin
Twelfth Year	Silk and Linen
Fifteenth Year	Crystal
Twentieth Year	China
Twenty-fifth Year	Silver
Thirtieth Year	Pearl
Fortieth Year	Ruby
Fiftieth Year	Golden
Seventy-fifth Year	Diamond

BIRTH MONTH GEMS

Their Sentiment and Flower

January—Garnet: Constancy. Wild Rose.
February—Amethyst: Contentment. Pink.
March—Bloodstone: Courage. Violet.
April—Diamond: Innocence. Easter Lily.
May—Emerald: Success in Love. Lily of the Valley.
June—Pearl: Purity. Daisy.
July—Ruby: Nobility of Mind. Rose.
August—Moonstone: Conjugal Felicity. Pond Lily.
September—Sapphire: Chastity. Poppy.
October—Opal: Hope. Cosmos.
November—Topaz: Fidelity. Chrysanthemum.
December—Turquoise: Success and Happiness. Holly.

DIVISION FIVE

The Marriage Bed

I refer to this term in the broad sense including the rights of the married pair in cohabitation, the place where this is properly performed and the sexual rights of each, etc.

It must be remembered that a great part of the life of the pair is spent here—between two suns. It may be either largely conserved and built up, or it may be wasted and destroyed. With these alternatives borne in mind, let us give a little attention to this vital spot.

Who are eligible to this Marrige Bed, what are the qualities, etc.? First, these people must be duly married, according to the laws of the state in which they are. Having gone through the ceremony and forms necessary to attain this, one of the first requisites is cleanliness inside and out. This not only pre-

supposes a bath once a week, or oftener, but also freedom from disease. And this freedom from disease of both parties means, particularly and above all, freedom from sexual disease. As a matter of fact, it is stated by an authority that less than ten per cent of the women are entirely healthy, that means in perfect health. This condition under consideration particularly refers to sexual unhealthiness, and due to other than natural causes.

The ages at which the pair may marry is legally given as eighteen for the girl and twenty-one for the boy. A range of a few years is sometimes given by estimate—as eighteen to twenty-one for the girl and twenty-one to twenty-four for the boy, there being three years' difference in the age of the girl and that of the boy, and the age of the boy being always the greater. However, in the Bible, which is the final authority on these subjects, the general indication is that a man should be at least thirty years of age before he is married, and of course the woman's age should be in proportion to his, as above stated.

Some will read this book who are already

married, and the difference in ages is now fixed beyond possibility of change. These, of course, can only do the best in their power under the circumstances, and take a little extra care to overcome this difference, as far as possible. There are many reasons why one should look carefully to the age of one's companion, and some of these reasons must be considered later in the light of what follows if they are not given due attention at the beginning.

An eminent physician of practice in more than three thousand families states: "We know of numerous cases, where the woman has been older than the man, and they have had a little family, the wife had a very much harder time to get well than if she were younger than the man. Our advice to the woman would be to never take any risk in the matter, and never marry a man younger than she is." In this same connection this eminent authority advises: "It is a fact that a marriage, when the man is younger than thirty years, the progeny of the couple will be less than full age when they die. They will not live out their days. They will also

be sickly as a usual thing. They may be mentally precocious, but they are soft. These children will be weaker or stronger in proportion to the age of the male parent."

But there may be various impediments in one or the other of these parties, which will prevent them from being eligible to this marriage contract, and therefore menace the happiness of the companion. This possibility is understood by the manner in which ceremonies are conducted in certain ecclesiastical institutions. Witness the questions asked by the clergyman—"Do any of you know any impediment why these people should not be married? If so, let him now speak or hereafter forever hold his peace." This means there may be some hidden hindrance of which the people at the wedding know, and which the bride or groom has not mentioned. Bashfulness, sometimes other personal reasons, prevent the bride or groom, or parties concerned in the marriage from bringing forth things which should absolutely forbid that marriage. All such things should be attended to beforehand, as after this has taken place, and the knot

is tied, it is too late for the remedy, and the parties to the contract suffer, perhaps, throughout life, for want of a little proper consideration at the beginning.

What preparation is necessary for this Marriage Bed? As I may be writing to some young people just married, I will mention a few important things. First, the bed should be in a commodious apartment, free from noise, quiet as possible, so that it will conduce to sleep and rest and concentration of affectionate thought. It should be a good, comfortable bed including springs, mattress, covering, etc. In a word, everything ought to be provided that will conduce to the comfort and health of the pair. There should be plenty of sunlight by day, if not sunlight, then daylight at least, as this conduces to health. There should be plenty of fresh air in the room at all times, and this should be admitted into the room or apartment in a way that will not permit a draft, particularly a draft directly on the sleeping pair, which will produce a cold and add discomfort. By all means avoid over drafts in three places—in the living quar-

ters, on the body, and at the bank, if you would be happy.

The bed in this room should be placed so that the body will lie north and south and not east and west, as this secures electrical polarity, so conducive to health. Even if one does not realize this to be true, it will be well to take advantage of the doubt, as it costs nothing more, and if there is health in it, why and actors carry the greater portion of this outfit with them on trips throughout the country and even internationally, realizing that they need all the strength and health that good, sound, restful sleep under proper conditions will produce, in order to carry forward to the highest degree of success the vocation which they are following. Imagine, then, what damp pillows, pillows with feathers packed tight, or other things that are hard on the head, will do for a nervous person trying to sleep. Of course, young people may not realize that these things are a necessity, but they should pay attention to them, as they will feel their need later in life. The covers on the bed should be of light texture in order

that they may not weigh heavily on the body, and everything should have due attention to secure comfort during sleep.

One thing more: there should be no heavy thinking, hard study or other excitement immediately preceding the hour of retiring, as these things may so agitate the brain that it will prevent sound sleep.

The matter of perfect sleep and proper conditions therefor has had due consideration with eminent men the world over. Henry Ward Beecher, the great Brooklyn divine, when asked why none of his audience ever went to sleep, replied, "I do all the sleeping myself." Another great Brooklyn divine, Dr. Talmage, widely known Chautauqua lecturer over the United States, if he lost fifteen minutes of sleep out of the regular quota he ought to have, he put it down in a book and made it up at the first opportunity. The great English Premier, Wm. E. Gladstone, made up lost sleep, often compelling himself to sleep eighteen hours consecutively to make up for the strain he had been under and the sleep he lost, previous to that time.

The world's champion prize-fighter (at that time) was once asked by an assembly of physicians how he kept up his great strength. His simple reply was, "I sleep enough and no man is allowed to interfere with my sleep." In this age of high life and white lights, late hours, and other social or business requirements, it is important that we give attention immediately to this vital factor of sleep.

Since this Marriage Bed is the place of closest possible union of the married pair, what are the ends to be secured herein? Two points need to be made clear in this connection. The marriage relation or cohabiting is not for the purpose of mere satisfaction, enjoyment or the relief of an overloaded stomach, an effort to while away time or other trifling purpose, for it is a God-given exercise. The purpose for which sexual intercourse was designed is outlined in the Bible in Leviticus, Chapters 12 to 21, and the reader will there find that the one all-important purpose for which this exercise was given is the procreation of the race; the act which starts future men and women on the way to be born, after

which they are reared and developed. As it is God-given and designed by the Creator for a purpose, it has a duly serious aspect, and should be so considered by everyone. Stop a minute and think! You may be about to be the father or mother of a President of the United States—use care, discretion; prepare, be clean, have the thoughts right, the fate of a nation may even depend on the nature of this foundling you are about to beget—the successful conduct of the White House, through an important period of great stress, may depend on the future human you are about to usher into existence—think of it!

It therefore should be performed while everything is right—thoughts right, motives right, purpose right, then the result will be right. But it should be avoided under any unfavorable conditions, especially when the female is unclean at certain periods.

John Wesley, founder of the Methodist Church, through the influence of which many thousands of people have been made to lead good and useful lives—had a mother. What if this woman had been low in thought and

morals? Wm. E. Gladstone, the great English Premier, already referred to, had a mother. What if this woman had been a trifler? All England would have been sufferers on account of her lack of character. This is equally true had the father been a trifler. The mighty avalanche of humanity sweeps on, but it must be guided, nurtured, controlled, directed. And it takes great men to do these things, and they must have right mothers and right fathers. Get this thought.

Oh, mother! Oh, father! You may be charged with the responsibility of bringing forth a leader—a George Washington, an Abe Lincoln, a Marshal Foch, a U. S. Grant, for the coming crisis of all humanity, or possibly only a plain gardener to raise the food to feed the race. The marriage bed is a great place, possesses the power to unlock the cells of life, and unloose the leader of a race, but it is also surcharged with the equal responsibility to treat the act in a proper manner, and the prisons, hospitals, insane asylums and other such institutions are already overflowing with the evidence of the awful results of not so doing.

I counsel, if you want to live long and be happy, be discreet, thoughtful, and attentive to these vitally important matters. Stop! Think! Reflect! Will you have a murderer for a child or a president of the United States for your child? A president—then give due consideration to a matter of such far-reaching results.

Your final preparation for this Marriage Bed, after all others have been attended to, are a right mind to enter therein—a mind cleared of all foreign thoughts, a mind of affection for the one you have espoused, and affection for her only, no place for passion, no place for resentment to have an opportunity to show its dirty face, no place for anger to sway the passions or the feelings of either one, no place to think of some other party that you may have seen or met, (and now I may be touching you vitally); but a place of pure love and high ideals; this is the only, all-important, final preparation for properly entering into and properly taking advantage of the great opportunities and benefits of this Marriage Bed.

What happens if these final preparations are not duly made, may be seen and realized later by you.

We are told by an eminent physician of thousands of families that there is nothing known which so rapidly brings on the old age of a man or a woman as imperfect, or excessive, indulgence in sexual intercourse. This is due to the fact that the blood is the life and we are so constructed that the material used in this act derives all its constituents directly from the blood; and, as you know, there are only about two gallons of blood in the body. Two full sexual embraces in one night will completely exhaust the supply of this vital fluid. Therefore, when an overdraft on this great force is continually resorted to, for the sake of a moment of mere enjoyment or pleasure, the price paid is tremendous and so far-reaching that the disastrous effects can only be computed as the ensuing years bring in their quota of detail on this point. But as these advance, stunted, dwarfed, deformed, insane, or silly children are stamped with the marks of indiscretion of parental indulg-

ence. Often this excess produces sterility in the male, and this or other ill effects in the female. This is easily demonstrated by anyone who cares to find out for himself. All that is needed is to investigate the history of the fast women who follow this as a means of livelihood, and to whom the act affords no pleasure, but, contrarily, often the most pronounced aversion which increases until she loathes the very sight of a man.

The author has gone into this phase of the subject with a man who is well qualified to speak, who in his early years had abundance of opportunity and associated most widely in various parts of the country with such women. He is now a manufacturer and is reliable, for he has abandoned such folly. His statements show the terror of the experience of such women in that kind of a life, and how utterly far they keep from the dangerous line of departure ever after they have been delivered from its clutches, for "A singed cat dreads the fire."

The final and unquestionable authority on

this subject may be consulted in Leviticus, Chapters 12 to 21. Go read it carefully. As God made the body and made all the organs of the body, we can know, to a certainty, that this is correct, and if we want to further know about this follow out what those people did who observed these laws, then ponder the results, and we have the last word on this subject, both from precept and example, for the Jews are the most striking and noteworthy example of the carrying out of these laws. They are hardy, money makers, rarely sent to prison, cling close to each other, and are generally prosperous.

Finally, the result of disregard of these salutary observances mark on the people and their children ill health, feebleness, insanity, a murderer's character, peopling of prisons, and general infamous conduct of all kinds.

Here is an unusual impediment to marriage, discovered at the last minute. A marriage was about to be consummated recently, not far from where this book originated, and the bride-to-be, upon investigation just before the wedding, was found to have no female organs

to fit her for this marriage bed. After examination by the physician of all the facts in connection with the case, it was found she would just as soon be with a girl as with a boy, that she saw no difference in them only in their dress. Of course the engagement and marriage was called off, to the chagrin of all concerned. This was one of the most serious impediments included in previous discussion of this subject.

Another, a supposedly fine young man and a nice young woman were married, went on their wedding tour, and when it came to the bridal chamber, the bride disrobed, but the husband hesitated. She asked him why and discovered that he was badly diseased. Wisely enough, she dressed, came home, explained to her mother and the father the situation and the marriage was annulled quietly. He had one of the worst of diseases. Many others go on and permit such things and endure the torture for the sake of the one they love, but the results are indicated and shown in the asylums of other places, to say nothing of the disfigurations walking up and down the streets which we see every day.

Young man! Young woman! Look out for the danger signal, and when you see it, assert your manhood or womanhood before you are involved in the maelstrom of slow but certain death.

DIVISION SIX

Conjugal Felicity

The vain attempts at substitutes for this, the disastrous results, wrecked lives, the decay of society in proportion to its lack, and the historical record, make this subject one of inestimable importance to a serious thinker. The great question—how to treat a husband, a wife, and hold him, is one all-absorbing in these shifting times. No hard and fast rules can be laid down for this, but proper regard always for the other party will go a long way. If the foregoing observations, already mentioned and illustrated in the previous pages. have been well looked after and secured, it will require just a little care to maintain what has been so effectually built up to establish a permanent oneness of the pair. Continual cultivation of each other, rigid exclusion even of the approach of the affections of a third party

on either side, in unguarded moments—the most dangerous time—will greatly strengthen the union. Absence, without due care and attention, necessitates frequent letters and signs of remembrance, etc. Lack of these are causes which lead to coldness between the two.

The pair is now married, and if they have given due attention to the things that have gone before, they are well married. But, however well married, there are things to overcome. They are not one only by union, and they must grow together to be one in reality. There must be cultivation conducive to this growth—want of this lets the love plant die. Indeed, they must now cultivate each other more than ever before, for they are thrown together so very closely that they may even presume on each other. Therefore, care must be taken, and more than likely their thought is that they do not need to take care now—I've got him, I've got her, is the idea. Yes, and you can lose what you have got. Thousands are doing it. If you prize your possessions, be careful.

Remember that every discomfort removed conduces to happiness. Every comfort added conduces to happiness. Every difficulty overcome helps to make the pair stronger—they are growing, mind you, and growing, even for a baby, is a struggle at times; that is the way he grows and gets strong. But he must be nourished and protected all the while. The difficulties to be overcome may be many, but they will be spread out over a considerable time. Take them up one at a time and overcome them, and don't be so impatient as to try to dispose of all of them at once. Having done the first, the next will come more easily.

Let us enumerate some of the difficulties that the married pair generally encounter, first of which, and chief, is the wrong use of the tongue. You know the tongue can say many nice things when we are feeling just nice and everything is going lovely, but it can be used very dangerously when we are not feeling just exactly right for some real or imaginary cause. Therefore, watch the tongue, and if you haven't already learned to put the bridle on this wild horse, do it now. The ears

—maybe you hear too much. Maybe people about you say too much and perhaps this is damaging stuff that sinks in, discourages and causes you to imagine various unreal things. Vain imagination is one of the worst tempers that one can give way to. Possibly your eyes see too much, maybe they see too many dirty clothes lying around the house that the wife hasn't had time to wash after the baby was dressed. Mayhap they don't see enough and haven't provided all the things that you ought to, and you haven't spoken the nice words that ought to be spoken.

Perchance it has fallen to your lot to live with your mother-in-law, and one of the strong complaints is too much mother-in-law or other relative. Now let me say that it has been well stated that there is no house in the world big enough for two families. I heard of one that had fifteen hundred rooms, but, if each family had access to all of these rooms, no two families would find it large enough to live in harmoniously as a general thing. Another of the difficulties is groundless fear. It has been aptly said by a very wise man, "That

the things we fear readily overtake us." Right here let me warn you once and for all against fear and worry. Fear and worry, particularly fear, is the most foolish thing in the world. It never gets you anywhere, it never accomplishes anything for you, there is no ground for it, for if you fear, whatever you fear is coming anyway, if it's coming at all. An old gentleman called his sons around his bedside when he was dying and told them that he had had many troubles in his life, but seventy-five per cent of all the trouble he ever had never came near him. And you'll probably find the same condition at the close of life if you take careful inventory of past events.

Fear of poverty often causes a great deal of worry. The great Sam Jones, the Evangelist, whom many people in the United States highly regarded, and whose influence as a minister has gone far and wide, when riding out of Kansas City with a Missouri banker, was asked the question, after the banker had heard Mr. Jones complain of his lot: "Mr. Jones, don't you have enough to eat?" Answer, "Yes." "Don't you have enough to

wear?" "Yes." "Don't you have a good place to sleep?" "Yes." "Well, that is all any of us have," said the banker.

But there is another side to worry and that is the effect that it has on the body. It unnerves the entire body for its tasks, takes the appetite away, and does incalculable damage physically. The test of the damage of fear and worry was made by some physicians on a strong, healthy man who in the evening was dining with a company of associates. A telegram was placed before him stating that his wife and child had been lost at sea by the ship sinking. In twenty-four hours the height of the fever was 102. At this time another telegram was handed him stating that it was all a mistake, that his wife and child were safe and would be home shortly, and in twenty-four hours more he was up and at the table eating as heartily as before. The story is told of General Grant that when he rode out to the point of the bluff, overlooking the valley, and saw the army of the enemy running, he said from that time on he would not again fear or let fear control him. The results that followed showed that he kept his word.

To the young married pair, I wish to add a word relative to that tongue. The great John Wesley, founder of the Methodist Church, said that there were few people who could converse for an hour with profit. A college professor, and now bishop in the church, reminded his students that some people set their tongues running and go off and leave them. This is a very dangerous thing to do. The story is told of a certain parrot whose cage door was open and a passing dog attracted the parrot's attention. The parrot chirped out, "Sic him! Sic him!" The dog pushed his nose through the door of the cage and grabbed Polly and wooled her around until she was released by the efforts of others. When Polly got back on the roost, she took a square look at her feathers on both sides, or rather the place where the feathers should be, and made this remark, "Polly, you talk too d—— much." The old adage is as true as it is old, "The less said the easiest mended."

I have known men to give great discomfort to their wives by repeatedly reciting how their good mother cooked, or how she had kept

house, and various other things of like character. Other men have made it equally unpleasant for their wives by bringing up the good things the first wife had done. Each person should be careful in speaking of these things, for there are times when we don't feel well and they sink in very deeply, although not intended to hurt our feelings. If your mother was a good cook, and my mother certainly was, keep it to yourself and remember it gratefully.

Now it may not be too much mother-in-law or any of the other difficulties mentioned, but too much neighbor who desires to become more or less of a busybody and tries to find out everything about the newly-married pair. In this case get away from there or arrange some way to avoid these annoyances, because they detract from your happiness too much to afford to have them unnecessarily existing about you. If it happens that your relatives think your husband is too good for you, the sooner you get away from there with him, the better it will be for both of you, dear wife —get away. If the case is on the other side

of the fence, the same thing is true. Again, many a young man or woman in whom the home folks or the neighborhood had no confidence whatever, has relieved himself of that burden of lack of confidence, gone away and made good. Turn a deaf ear to discouragement of every kind.

You remember that Edison was too stupid a school boy to learn of the teacher, but look at him now, and with you the world will look and all will admire together. Remember your success does not depend upon what the family or the neighbors or anybody else thinks about you, it is right in you or it is not in you—one or the other.

Many who contemplate marriage ask themselves the question, either before or after, if he or she can make me happy. If that is the great thought uppermost in your mind, you should answer it before you are married in the negative, absolutely, because no one whose sole idea is that the other should make them happy, will get along happily after they are married, for such an idea is wholly selfish, and no wholly selfish person can long be a happy

companion of another. Therefore, if your sole desire and pleasure is not to make the other happy—if you are not willing—yea, anxious to do, not only your share, but anything at all honorable, for the other, fullness of conjugal love is a stranger in your home and will be till you take the right attitude.

Now there are two all-important qualities which must either naturally be in both of you or acquired by cultivation, and which, if you do possess, will guarantee a happy and harmonious conjugal relation. An old and admirably successful wife and mother vouchsafed this secret to the writer, many years ago. I will give you her exact words: "There must be two bears always chained in the house, one to bear and the other to forbear." You will readily see the great advantage of these two qualities—bear and forbear. A little thought will enable you to see how far through life these will carry you without any friction; there will be times when you want to say something—forbear; and oftentimes when you feel that the burden is too heavy, that you can't endure it—bear this. If you

forget the rest of this division, don't forget this injunction of that good old wife and mother.

Another quality which is largely a matter of cultivation is that of poise—that steady, well-balanced, quiet demeanor of the man or woman who is in full possession of themselves. If you have ever watched magnetic healers, talked with them or had anything to do with them, and observed carefully their habits, you will find they are people of poise, because poise, readily cultivated, will increase magnetism, perhaps, as much as any other one thing you can do. A story is told of President Cleveland that when he was at the primary, sitting on the platform, soon to make one of his greatest campaign speeches, he sat for one hour while the others were speaking, without even so much as the motion of his foot, and the writer who chronicles this states the marvelous effect that such an attitude of self-possession had upon the audience of Mr. Cleveland. A careful study of his life will probably reveal that this continued throughout life and became a permanent habit, if in-

deed it was not already such at the time this incident occurred.

There are other things which threaten the success of the conjugal relation, and preclude happiness, such as high position, suddenly gained; fame secured, riches suddenly attained or inherited, poverty which has crept in at the door, while, as my mother used to say, "Love flies out of the window."

To the husband I would say keep busy. Be industrious—have something to do; do it. Get away from those who cry hard times; stay away; they never have done anyone any good and they never will. The association with such not only discourages, but saps your strength; you are much weaker after you come away. I know one man over fifty, who talks away all the vitality he has in vehement assertions and heated arguments, and he don't get one cent's worth of good. He has been doing this all his life and the world goes right on just the same. He is taking treatments for health and has been taking health treatments for years, but whenever he gets the least bit of vitality, he blows it all away in this man-

ner. He is a sample of hundreds. It takes energy to run the tongue perpetually. Many women don't know this, but it is so. Many of them have the headache, nervous trouble, etc., much of which is due to this abnormal tension engendered by such protracted effort.

Forget your troubles and don't talk them over; it sinks in, and becomes part of your thought and most certainly of you. A little while at this and the jaws begin to droop, the corners of the mouth sag, and the sign is read by others on the street as you pass down.

If you can't forget your discouragement follow the plan of the successful book agent in Kansas City, who, when I asked him, "What do you do when you get such a terrible bumper," replied, "I go out and kick myself around the block a time or two, and I kick right into the pants, too. By the time it is through hurting I have forgotten my jolt, and I go on as if nothing had happened." Try it, but see that your pants are in good shape first. Whatever you do, get up your courage. A discouraged man can't accomplish much.

The professor of a college (afterwards pres-

ident of the same college) and now bishop of the Methodist Episcopal Church, said in my hearing, "I never look at the thermometer, for if it is up to 100, I go up to 200, right away." It sinks in, I tell you! Forget it! This same professor said his wife had had the bed in every part of the room, except in front of the door, and she might have had it there, but for the fact that he couldn't get out. This man knew how to forget trifling things if they were a comfort to others, as a change of position of the furniture is to the woman of the house.

The two great primal causes of conjugal infelicity are poverty and wealth—the first the more prevalent. Riches afford time for idleness, and, "An idle mind is the devil's workshop." Riches always come in for their share of curses. I know men who are so engrossed taking care of what money they have and trying to make more, that they haven't time to sleep, and, of course, they forget to love, and then? Well, we'll talk of that in the last division of this book. The average man can probably take care of all the money he has, reasonably well.

But what are the four most effective means of emancipation from the worst of these, poverty? Before going into that let me say, that however poor you may be, you are not as poor as the Kansas farmer who thus describes his woes: "My horse went dead and my mule went lame, and I lost six cows in a poker game. Then a cyclone came on a summer's day and blowed down the house where I stayed away; then an earthquake came along and swallowed the ground that my house was on; then the tax collector, he came around and charged me up with a hole in the ground." If your situation is any worse than this, you certainly are poor.

But one of the forceful emancipators from poverty is the reading of good books, of the right sort. "Knowledge is power." Reading for inspiration and courage. Reflection after reading. Reflect and meditate while alone. A friend of mine tells me that his son, twenty-one years of age, makes $75.00 a week, and adds that this son is an inveterate reader and has been since he was a very young boy. Read books like this, about

people who do things, shoulder responsibility and this will help to draw out your talents, and after getting an inspiration assert yourself—frame up and execute plans.

A friend of mine who got down to his last dollar, with a wife and two children dependent upon him, resolved to strongly assert himself. He went to Bradstreet's superintendent and asked if he needed a man. The superintendent replied "No," he didn't need any. My friend said to him, "Look around and see if you couldn't use a good man." The superintendent looked up and seeing his determination, said, "Come around in the morning." He went to work the next morning, made good and advanced while he was with them, step by step, because he was a faithful man.

Next to reading, is mixing with people who do things to get inspiration and ideas. Another friend of mine in Kansas City told me that he made $30,000 in four years, and the main assistance which he received was through mixing with men who were men of ability and did things, for the help that he got was great. He had but little money to

start, about $1500.00. First, make up your mind to do something and lay out the plans. Once you have laid them out, let nothing stop you and you'll win.

The fourth and last emancipator from poverty is emergency, common, but strenuous necessity. "Necessity is the mother of invention." If this does not naturally exist, shoulder some responsibility and bring it about. Here are two forceful illustrations of what a man can do in emergency.

The great and forceful effectiveness of all four of these emancipators has been fully and repeatedly proven by the author. Indeed, this very book you are now reading is a complete demonstration of the power of all four of them. And had it not been for the uplifting power of these four emancipators, you would never have seen this book nor heard of its author.

TWO FORCEFUL INCIDENTS

An amateur detective, friend of mine in Tennessee, was far from home and had only ten cents in his pocket. He went out into a

field, dug up some clay, went to a tobacco store, got some tin foil, took a wire, cut the clay in little rectangular pieces, wrapped each piece neatly in the tin foil and spent his last dime for a bottle of ammonia. With his pocket handkerchief and this outfit he went out to show the women of the town how this wonderful cleaner would clean their window panes and their looking glasses and made $12.00, boarded the train and went home a happy man. Emergency utilized with a little ingenuity turned defeat into victory. You can do it if you **will.** Try it.

The superintendent of the Helping Hand Mission in Kansas City recited to me how a stranger made $26.50 in two hours from ten cents, and borrowed the ten cents, at that. Entirely broke, the man asked him for ten cents to get a bowl of soup, went to a drug store, bought a big bar of castile soap, from a tobacco store he secured some tin foil, took a wire, cut the soap in pieces, rolled a dry-goods box out of the alley, got up on it, asked the men for their hats and proceeded to show them how it would clean out grease spots. The

superintendent said that in a little while this man who looked so honest to him came by his door in the patrol wagon going to the police station, which was right across the street. He went over to see what the trouble was, and the charge was selling soap without a license. The police shelled $26.50 out of his pockets. He paid the license and in a few minutes was back on the goods box selling soap again. The superintendent said he didn't know how much money this man finally made. This shows what emergency will do when a man wants bread, if he has energy and determination. Get this energy and determination and keep them, and never allow yourself to be discouraged. Others have accomplished; so can you.

A word to the wife. I believe it is Shakespeare who says, "That the last means to save a man, after all others have failed, is a good woman." And one of the greatest helps that she can possibly be is to encourage and cheer, as well as co-operate with her husband in his endeavors. When he complains cite him to better things, like the woman in Chi-

cago whose husand said, "Just look at that old slaughter-house and smell the stench that comes from there." She replied sweetly, "I prefer to look at that beautiful river over on the other side." Fix his attention on better things. Another good woman, when her husband started in business and the store didn't seem to have many customers, made it a habit to go into her room every day at noon, before he came to dinner, and there repeat to herself, "Success! Success!" Ere long, the store was filled with people and they had a thriving business. But she kept up the good work. Thought travels, and it will travel for you as well as for those people. It is a power and capable of doing things. Get the thought and then exert yourself in the right direction.

You probably are familiar with the lines of Ella Wheeler Wilcox, "I am success; though hungry, cold, ill-clad, I wander on awhile, I smile and say it is but for a time I shall be glad. Tomorrow for good fortune comes my way, God is my father, he has wealth untold, his wealth is mine, health, happiness and gold." The average man is made or unmade,

to a large degree, by his wife. Mrs. Sunday in an overflow meeting in Los Angeles, while Billy Sunday, her husband, was preaching in the other larger hall, told the women how she made him what he is. Mrs. Babe Ruth tells how and what she does for Babe Ruth to help make him the great ball player that he is.

Now there are said to be one hundred million happy families in the world today. Don't forget that the children help to make the home happy. The great world renowned General Foch said, "Children, I came to America because I love this land. I wanted to show my appreciation. We have been friends in war—we must be friends in peace. You boys, when you grow up, must work; you little girls, when you are women, must remember to pray."

A few miles from Los Angeles there lives an able business man, who, when he learned that I was going to write a book, said, "I want to read that book," then gave me a bit of his history, namely: "I have been married thirty-two years, have eight children, my wife and I have the first quarrel yet to have," but he

added modestly, "It is not due to anything on my part." This man rises early in the morning, drives eighteen miles and gets to his business on time. Going home in the evening, he enjoys his family every day. He has children in the High School, and he says his girls of 12 and 13 come and sit on his lap in the evening because thy love their father. This is a regular family, and many others might be cited if we take the trouble to look around.

Conjugal felicity is a possibility—get it—keep it—don't let it get away from you.

DIVISION SEVEN

How to Regain and Retain Your Health

There is much ado about physical culture, a great deal of which is impractical or not adapted to the case in hand. We see people of good health, strength and endurance, everywhere. Let us take note of some interesting examples and see if we can find the secret of this.

You probably have read of, or seen, the strong man of the circus who admits that at the age of fifteen he was an unhealthy, weak boy, with no prospects of anything but an early grave; but a little later—I think fifteen years—we see him at the circus lifting 3000 pounds dead weight. John William Craigg of Kensington, England, claims to be sprier at 76 than any of his 24 children, and this man is certainly a remarkable specimen of good health. You may also have read the book of the late Sanford Bennett—"Old Age, Its

Cause and Cure," who at the age of 45 was a broken down man, at 72 thus writes to a friend, "The sun is never too hot, the hills too high, or the day too long for me to feel fatigue." This restoration was accomplished through exercise and other things conducive to health.

There are FIVE GREAT FUNDAMENTAL ESSENTIALS OF LIFE, and these the human body must have to live and live well. The first of these is food, including good, pure, fresh water. The food must be clean, wholesome and of the proper consistency to agree with the condition of the party partaking of it. If the water is not pure or fresh, it should be distilled or boiled. The second essential is sleep—not so many hours in bed—but sound sleep in a comfortable bed.

There is no one thing that will build the body faster and restore health and beauty so effectually as good, sound, refreshing sleep added to all the other essentials given herein. Get it at all costs. Uncle Josh, the noted humorist, says he hired a sailor to work on his farm. Some time after the sailor was

thought to be asleep, he heard him walking the floor and inquired what was the trouble. The sailor told him that he could not sleep unless water was washing up against the boat. Uncle Josh said he had to get out and dash water up against the house so that the sailor could sleep. If you have acquired habits that prevent your getting sleep, and you can't overcome these otherwise, hire some one to dash water up against the house, or swing a fan back and forth over you to get to sleep, do it, but get that sleep; it's "Nature's sweet restorer," and nothing will build up your nerves while this is lacking. (See Division 5 of this Book.)

The third is fresh air and plenty of it—not draft—but pure, circulating (not dead) air. This oxygenates the blood, and burns up waste material, furnishing heat and purifying the blood. The fourth is exercise—not any kind—for some kinds of exercise tend to injure rather than to benefit—but uniform, systematic, regular, not spasmodic. Spasmodic exercise is a damage, especially if performed under any tension.

I will now give a few light exercises which can be quickly performed and are effective and beneficial for general troubles—very valuable as preventatives. They should always be taken in free contact with fresh air.

FIVE EXERCISES ON RETIRING.—FIRST, exercise. In night clothing ready for bed, hands on hips, spread the feet far apart, now turn the body as far to the right as possible, then likewise to the left five times, first night, increasing the number of times each night until you reach twenty-five times daily. This renders the central part of the body supple, strengthens the spine, the kidneys and the scrotum. SECOND, body erect, with arms at the sides, hips rigid, bend the upper half of the body to the right as if attempting to put the right hand to the floor. Begin this exercise with five times and increase it by five each night up to fifteen daily. This stimulates the liver and the whole intestinal tract. Begin all these exercises with care and increase gradually, advancing by degrees. THIRD, stand with feet together, the hands at the sides, the arms extended straight above the

head, lungs emptied, inhale a deep breath, gradually bend—only at the hips—forward till the tips of the fingers touch the floor, exhaling as you bend. Inhale as you rise to position. Repeat this five times and increase it by five each day, up to twenty-five or thirty times. Perform this daily. This strengthens the spine. FOURTH, stand erect, hands at the sides, toes pointing forward. Squat down, knees pointing straight ahead. Rise to position, repeat five times and increase it five times each day up to fifteen daily. FIFTH, stand erect, looking ahead, lay the right ear on the right shoulder, drawing in the neck on starting, as if ducking the head to the right. In the same way lay the left ear on the left shoulder. Again erect, draw the chin well back as if trying to see the neck underneath and bend the head forward as far as possible and bring it back to position. Erect, sink the neck as far as possible straight down between the shoulders, inclining the head slightly backward. Perform each of the above exercises, once the first night, twice the second night, and so on, until each exercise is re-

peated four or five times on retiring. This is called the head exercise. This eight-motion exercise will surprise you in its effectiveness to break up the congestion in the head and circulate the blood. It keeps the head and the neck supple.

With two other minor exercises, it cost me $5.00 while consulting one of the most expert physicians on movements that I have ever met. He said, "I can warm my body on a cold day in a railroad train to a state of perspiration, while others are freezing, and without their noticing my movements. I can get out of this office and run five miles and it won't hurt me at all. I'll go into the ring with any prize fighter and stand up to him." How is this for strength of a man whose business is merely that of a practicing physician? The circus man above referred to simply trained up from a delicate boy of fifteen till he was able to lift 3,000 pounds.

The FIFTH and last of these fundamentals is PERFECT ELIMINATION OF THE WASTE MATERIAL OF THE BODY THROUGH THE FOUR EXCRETORY

CHANNELS—THE BOWELS, THE KIDNEYS, THE LUNGS, AND THE PORES OF THE SKIN—28 miles of them in the body. All the organs must be kept fully active for health. If one fails the others must do the work and so on, and sometimes they simply diminish their activity and do not fail —which produces weakness of the body in proportion to their lack of functioning. If they fail, we go down sick as a result. Keep the bowels open and free, no matter what happens. Breathe deeply, use all the cells of the lungs—most people use only one-third, or one-half their capacity. Drink plenty of good, fresh, pure water and keep the kidneys active. Get up a sweat occasionally, or take a hot bath when needed, and get the pores to working, if closed by cold or otherwise.

From the foregoing it should now be clear that with common sense and mother wit, all the things enumerated can be had right at home. You don't need to change climate, but can keep well at home, barring accidents. Finally a good internal bath of a couple or three quarts of water, a little above blood

heat in temperature, one-half teaspoonful of salt added, injected into the bowel once a week or so, and held for a moment or two will usually perfect the elimination. But too frequent use of this causes the bowels to become lazy and the muscles flabby and inactive.

There is an inflexible and unalterable law of continued good health, and that law is the law of demand and supply. If you would be healthy, pay close attention to this law and, when nature calls, answer. The late and remarkably great Admiral Dewey, when asked how he kept up his strength and health at his advanced age, replied that he indulged in no late suppers. On the other hand, a United States Senator who indulged in these and high wines, bounded out of bed at five o'clock one morning crying, "My God, my head, my head!" and in a short time was dead in spite of all that the physicians could do.

The law of demand and supply, hard work, eat more, keep the body active and if frequently heated up, drink more—little exertion, little appetite—much brain work, more sleep required. In a word use no more energy

each day than you generate that day, or make it up. Worry takes away the appetite, so does long and excessive mental absorption on matters which are overtaxing to the physical strength. Entertaining and social duties are very hard on the health, especially if you are one who gives out a great deal. Keep fit to fight—the social or the business fight. We have a reserve force for emergency purposes. See that your reserve force is maintained—and if this is overdrawn and entirely called out, it must be made up like an overdraft on a bank balance. When an engine uses all her water she is powerless to generate steam till more water is supplied and unable to move a wheel until this is converted into force. We are indisposed or sick until we generate this reserve, then we are normal again and in working order. Look well to this law and see that it is obeyed or you will pay with compound interest when nature makes up her mind you have gone far enough.

I want to mention two things that I have used for years to quiet a disturbed stomach or intestines and still excited nerves, while

lying in bed. First, with the knuckles of the back of the hand, massage the back bone up and down on each side and cross-wise along the spine. This is a great stimulant to the ganglionic nerve centers of the spine, and it increases the circulation. Second, place the palm of one hand flat on the stomach, double up the other fist and place it face down on the bed with the knuckles directly in the small of the back.

This may cause some pain for the moment only, but it is effective in drawing the blood to those parts and stimulates the whole nervous system. It also assists in quieting a nervous brain. It may cause some inconvenience at first, but this will disappear and a better condition establish itself, especially after the hand is removed. The warmth of the hand on the stomach and the electricity vibrating through the body between the two hands has an effect on the digestion. A third exercise may be added, that of kneading the liver with the back knuckles of the hand, massaging from back to front with an upward pressure, directly under the lower right rib.

This starts action in the bile duct and stimulates the liver to do its duty.

To electrify the stomach and nerves, stand with the feet together, and extend the arms full length to the front, finger tips straight ahead. In this position exhale all the air from the lungs, inhale until they are well filled, rise three times on the toes, adding a little more air to the lungs each time until they are thoroughly packed. After taking all the vitality out of the arms, close the fists, gradually increasing the pressure, as you draw them slowly back to the shoulders. Now extend the clenched fists from the shoulders as far forward as possible, gradually putting more energy into the arms as if pushing something. Still maintaining the tension bring them back to the shoulders with the utmost possible speed. The aim is to make this speed so swift that the eye cannot detect their coming back. Maintaining the tension extend them forward, gradually increasing the energy as if pushing against a wall, back again to the shoulders with lightning speed—extend and draw them back in the same way the third

time; exhale the air from the lungs. Repeat this exercise through once more. If not satisfied with the result, repeat the exercise a third time and you will be surprised at the effects it produces on a stagnated or congested circulation, clearing the head, etc.

An old Army General was climbing a high mountain on one occasion, but soon found himself in difficulty and unable to breathe. He suddenly bethought himself that the air being half rarified, he was not getting enough oxygen. He quickly doubled his rate of breathing and had no difficulty from then on. Since that time he states he has been able to drive away headaches, sore throat and other difficulties by simply breathing one hundred times or so at double the rate that one ordinarily breathes. This he accomplishes while sitting in a chair at home or anywhere there is fresh air about him.

By a simple law of science, which it cost me $10.00 to learn of, I have been able to increase my vitality twenty per cent over and above what I could secure under ordinary conditions while sleeping, unconscious of what was going

on. This has been worth hundreds of dollars to me and I think will be to you. Simply go to any furniture store and get four glass casters used to prevent the furniture from marring the carpet, and place one under each post of the bed, thus entirely insulating it; move the bed out from the wall, of course, so the covers or anything else will not touch the wall or floor. This insulates the body and causes it to become a storage battery during the night by cutting off the earth currents. When I first learned of this I built a platform, put a chair on the platform and did my studying there as a student. I found within two hours a remarkable difference in my strength and feeling. Through wet shoe soles also, much vitality flows out into the earth and we feel limp and weak. Rubber and glass are both insulators, but the glass is the perfect insulator. Get it; the expense is trivial. I often wear rubbers during the day, even in the office, for this purpose, and the effect is easily noted.

One of the greatest vitality producers, if not the greatest, that I have ever found, is

called Oxyline. This is simply inhaled while sitting in a comfortable chair, and it consists of a current of fresh air driven by electricity through certain well mixed, proper kinds of oils. This air has previously passed through an ozone generator and is laden with ozone so that one feels as if he had been in the mountains for quite a while after taking this treatment for a time, ranging perhaps from twenty minutes up to an hour. The effects are that of producing a greater and far superior combustion in the body. The under-oxidization of the average individual is brought up to normal by this treatment, and one acquires an appetite, enjoys his food, the activity of the bowels, as well as of the other organs, is increased, energetically expelling the poisons from the system. This has been proven to be one of the greatest means for building up the health. Moreover, it is possible to have one of these machines right at home, and take the treatments whenever you desire. For vitality, health, longevity and the perfecting of all other efforts to gain and maintain health, I know of nothing better.

DIVISION EIGHT

Divorce, When?

There is much contention over this subject as to whether or not there should be any divorce at all. Churches have their creeds and their views and some of these permit it under certain conditions. If there is any divorce at all, it should be after every effort has been made, and everything that can be done has been done and failed. If you have the true affinity divorce will be one of the rarest things in the world, if at all. Remember, "There is so much bad in the best of us, and so much good in the worst of us, that it ill behooves any of us to criticize the rest of us." A good old lady became noted for her habit of always saying nice things about everyone mentioned in her presence. Those of the opposite disposition had often tried to mention someone about whom she could say nothing good.

Quite sure they had discovered such, they approached her with the query, "Auntie, what good thing can you say of the devil?" Looking up and adjusting her glasses, she quietly observed, "If we were all as persistent as he is, we should do well." Isn't it so?

As people marry for many and various reasons—fun (romantic, to run away at night. A young woman in Peoria, Illinois, proposed this at midnight to a young man with whom I am acquainted, simply because it would be romantic. She was seventeen years old, pretty, had a brick house on the corner and other property and was ready for romance at the risk of all.) Convenience, think the other party to the match will make them happy. A home, marrying for money and sometimes for love; just so they are often disappointed for various reasons—he hasn't the money, is unable to provide a home, does not make her happy, the thing isn't so romantic as it seemed to be, and they are discontented. He does not love her as he ought or she was only after his money as he feared, and did not love him as she should have loved him, and as she led

him to believe she did. Discouragement sets in and his attentions begin to wane. Maybe at this point some vampire, cognizant of the situation, tries her graces to see if they are in full working order, or perhaps she does this to even up an old score with the wife. She places her strongest attractions where the unbalanced, wavering husband cannot help falling over them. The dividing wedge is started and it needs only a few blows, which are always readily available from here on, to entirely split the couple asunder.

If unfaithfulness and adultery are not the two leading causes of divorce, what are they? These are not causes, but only the results of a cause. The real causes are imagination first and jealousy following in its wake, or rather as a product of imagination. A woman is meditating in her home, the figure of her husband and another woman together flits into her mind. She sees them talking on the street, hears their words of agreement, sees them go into a room and imagines the rest. Perhaps the husband sees a woman, imagines he would like to be with her, or his wife im-

agines he would, and she is jealous; likewise the husband imagines sometimes that his wife is not true, and this imagination leads to jealousy. When these cases are investigated there is no foundation of fact in the matter.

Let me illustrate. A lady sat on the front steps of a business house in the manufacturing district of a large city one morning. The expression on her face was that of determination, when the manager of the business went to the door to get a little fresh air, and she, under necessity, explained that she was looking for her husband whom she thought was out with another woman. This wise, gray-haired man of a family and of wide experience simply gave her a kindly talk and told her to go home and get her dinner and treat her husband as well as possible when he returned, somebody was trying to make mischief. She did not take this advice. When imagination is heated and jealousy is aroused, advice seems to be of little value and only forcible restraint can stay the act at such times.

Jealousy, the fiery demon which wrecks homes, destroys cities and empires in the war

for supremacy, rolls human blood under its tongue, and laughs and gloats over it. It tortures like the fires of the infernal regions, and ravishes with the speed of lightning. Once it starts with you, you're gone before you know it. Shun this leviathan as you would the fires of torment because it is about to upset your home and spoil your life and blast your future.

But she is gong to give him hail columbia. I see her standing in the room, and her eyes flashing, the chest is heaving and everything is determination that angry words shall be shot forth the moment she lays her eyes on the man whom she imagines is about to wreck her life. She is all steamed up and ready for terrible action. Behold, a gentleman at the door—he raps. He is gray-haired and has had long experience. Let him in. He counsels quietness and thought to console and subdue this heated condition which should not be.

But, steamed up to boiling point, with the safety valve blowing off, as it is, how can words have any effect on this condition? Let me say here that if your husband is a child

you can give him hail columbia, but if he is a full-blooded man you can only entice him, not drive him. So the road you are taking leads to death gulch, for when this comes to the final issue which we are seeing continually, both parties must pay. If you take the other road which goes up on the mountain, where the air is laden with the ozone of the pines, and wafts its breezes to you, your health will be better, your hopes will be brighter and the sun will shine full on you. Take this road and leave the other. Since uncontrolled imagination breeds jealousy where love had existed, avoid this by all means. Hot words and bullets will do no good. Revenge seems sweet, but always leaves a bitter sting that cannot be removed.

Take the advice of a fine looking, wise young woman who was very attractive. She said, "If I had a husband and he went out and stayed out late at night with another woman, when he came home I would show him the warmest, nicest time that he had ever seen in his life, and in this manner I would cure him." Molasses will always catch

more flies than vinegar, and it leaves a sweeter taste, even in the mouth of the fly.

The mental attitude so productive of marital unhappiness, which leads to divorce, may be stated in a few words,—the idea of ownership when only a claim really exists. Now, how do you regard this marriage bond? If it is in the sense that "I've got him and he must do," or "I've got her and she must do," this is precisely the attitude which will make neither one do anything, except exactly the opposite of what you want them to do. A wife in Chicago was looking at the dog and cat lying on the floor; she turned to her husband in the quarrel and said, "How peaceably they lie there. Why can't we get along like that dog and cat?" The husband replied, "Yes, but you tie their tails together and see what happens." His thought seemed to be that by the realization of the tie a contrary feeling was aroused. Now the fact is that you have only a claim on him, and he has only a claim on you, and you both have legalized that claim. But remember that the claim must be worked or somebody may

jump it. It is only a partnership; however, a very close partnership. A corporation is a legalized partnership, but the head of the corporation does not, for a minute, think he can compel the other members. When he tries this, he fails. So will you.

In the Island of Haiti, I think it is, they do not marry, but simply by contract go together and live together as long as they can agree. Each one, then, courts the other right along, knowing that if they do not, somebody else will do the courting. This is a vastly different attitude from driving a slave, and an English author says it works well.

How can this idea of ownership be eradicated, and the desired results be attained? By absolutely controlling imagination and suppressing jealousy. A handsome young woman of twenty was asked the question by some ladies, "Aren't you afraid to have so many women around your husband?" and she simply replied, "I would never be jealous of anything I couldn't miss." To him she said, "Dear, if you see at any time a girl you would like to have, I'll help you get her." Seeing his

wife in such an attitude he entirely forgot there was anybody else in the world but her. This is due to the fact that a man usually wants what he cannot get, and seeing he could have, not only what he wanted, but have help to get it, it completely banished the idea of wanting it at all.

The two strongest preventatives of a divorce are, first, children in the home, not too many to be burdensome, but one or more, and many a man and wife have been reunited in the divorce court room by the velvet touch of a tender youthful hand, and the soft warm cheek of a child placed against that of both father and mother, with a sweet, loving voice, full of cheerful pleas, "Mamma, I love you," "Papa, I love you." "Papa, don't leave mamma; mamma, where is papa going?" Thus bringing a vivid realization to both parents of what was about to happen and softening the heart of each. Second, Christianity. I don't say "Churchism." I say "Christianity," with its solemn rights and obligations, sweet music, and a brotherly love, all tending to drown sorrow and curb temper. These things

assuage the ravages of wounded and bruised feelings, mellow sorrow, and finally drown trouble.

Avoid monotony, seek contrast. Don't stay at home all the time. Don't be away from home all the time. Avoid extremes. Keep on the level. The eagle must come from its loftiest flight to the valley for food, and no matter how high you may fly, dear reader, you must come down. Prepare for the lightning. Remember, you're going to come down.

There are reasons for the very rapid increase in the number of divorce cases. The husband may not be able to take care of the wife properly, and the wife may not be in position to give the proper attention to the husband. A big Chicago paper comes out with the statement, "Mary Garden knew what she was talking about when she said that an artistic career and a husband do not mix well." In an interview Mary further says, "When I have finished my career, then I will marry, but to hearken to the applause of an admiring audience and the demands of a husband—my ears would be confused. One thing

at a time for me." Other noted women have repeatedly tried it and wound up in divorce court several times. Can you give the proper attention to the wife, husband? Can you give the proper attention and affection to the husband, wife?

Contributing causes may be found in many directions, unbridled tongue, a ranting, nagging companion, uncontrolled passion on the part of either, inequality of the parties. A millionaire marries a servant or a chorus giri not up to his level, expects her to reach his level quickly, which is a matter of years. Sometimes the same thing is true of rich women, but education and attainment is not a matter of days, weeks or months, but of years, and more often of a lifetime. However, the other doesn't measure up and complaint begins, dissatisfaction arises, complaints are sometimes unthoughtedly vented, but nevertheless they are complaints, and love is not only not nourished and kept alive, but on the other hand is kicked and cuffed around the house, and badly bruised from time to time, until finally, sick with the in-

crease of the malady, love dies and is buried—the divorce court is the tombstone record of what has happened. You need but look around a little to verify these statements. The pastor of a prominent church, in a national conference of ministers of that church, stated that in making twenty calls upon families all the men were willing to join the church, but the women refused to do so.

THIRD PARTIES—HANDS OFF

Let us look at the real situation. The pair is married now and gone into business. The business is that of making a living, keeping house and courting each other.

The business is a partnership, but it is more, it is a corporation, the papers have been made out, a license granted, and they have their charter (marriage certificate), they have put their sign out to the world. Each is responsible for the debts of the firm. The husband is the head of the firm and generally consulted on matters concerning the interest of the firm. Their home is the headquarters

of this firm, the place where the firm has established itself.

But it's a closed corporation and has no stock for sale. Nobody now has any interest in this firm but the two who made the contract and got the seal. The state has a record of the transaction and the firm name is well known to the state and properly authorized legally to go ahead and transact business, binding alike on both parties.

As no third parties have any interest in the assets or liabilities of this firm, they are not asked to advise, counsel or direct any of its affairs whatsoever, and have no lawful rights on its premises except on legitimate business, with the consent of both parties, inasmuch as they do only private business and this is what the firm was established for.

Now third parties, whether relatives or strangers, keep your nose out of this firm's business and never let your meddling, advising, suggesting, sympathizing with, or encouraging either member thus and so, for it's not your business. They haven't asked you for any advice (and that which is not worth ask-

ing for is not worth having), and when they want counsel they will duly apply for and select same. Till then keep out; yes, brother and sister, brother-in-law and sister-in-law, you keep out, and stranger, you haven't got a look in. Get out and stay out and remember two's company and three's a crowd, and quite often in this firm's business, a very bad crowd, too. Let them alone. The firm don't need you to run it. You're a superfluous piece of cheese in this place, for there are no rats here and no need for cheese, so get out and stay out, for of all pieces of cheese placed anywhere for any purpose, you're the biggest cheese yet, if you meddle with this pair.

Now mother-in-law, you are not the worst person in the world. I have heard you berated up one side and down the other, and often you don't deserve such treatment. In lots and lots of instances you're a pretty game old bird and deserve a lot of credit, but you can't direct the business of a firm in which you have no interest, and this is not your firm. You didn't make it in the first place—you only consented.

The only trouble with you is that you won't behave yourself. You try to get foxy sometimes and poke your nose into this firm's business.

But you say, "She's my daughter and I have a right to say something." No, she's not your daughter. She's the wife of the president of this firm and it's a closed corporation. You gave her away—what right have you now—what right have you to direct the life and future of a child you gave to someone else to adopt for life and the Court of Law sanctioned the adoption? That child now belongs to another and you agreed, with tears, to the fact when you knew she was to go forever, and she's all right if you let her alone.

The good book says, "For this cause shall a man leave father and mother and cleave unto his wife and they twain shall be one flesh." Don't that look like the corporation is closed tighter than any other business corporation on earth? One mother gave a daughter, another mother gave a son, and I tell you it's a closed corporation. Keep away and let it transact its own business and it will come out all right.

Even these mothers have no right to cuddle around the gifts that they have given away. If you have anything to offer them give it and forget it. But let them work out their own destiny and they can do it if let alone. Give them a chance. It may be a tussle with the elements, but the giant oak on the mountain-side is picked out by ship-builders for masts because every fibre in it has been tried and developed—made strong.

Now to come back. Imagination uncontrolled, jealousy unsuppressed. A business friend of mine stated that he went to a house on regular business one day. The wife was all perturbed over what she imagined to be the fault of her husband and his unfaithfulness. This business man being well acquainted, she frankly told him her trouble, and furthermore offered herself to him to get even with her husband, because she imagined he had done the same, or worse, than she was proposing. My friend, being a thoroughly honorable man, simply asked this woman how much money her husband made, and an examination showed that he had only fifteen

dollars to spare after paying all the bills and supplying her allowance to run the house. He then asked if her husband ever bought her any presents out of this fifteen dollars. The woman replied that sometimes he did. My friend simply said, "Dear woman, your husband cannot run around with other women with only fifteen dollars a month spending money; therefore simply make your home a lovely place and forget all that you imagine to be wrong, and you will find that in the future you will rejoice for having taken my advice." In two weeks he called again on his regular round, and this woman made humble apologies to him, admitting that she was entirely wrong in the matter.

This is one case typical of thousands of others that don't come to light. Take it, think over it and carry out the idea. In the future avoid vain imaginations, and suppress the possible development of a jealous disposition and you'll win where the jealous fail. I have actually stood and seen a girl, infatuated beyond control with a young husband teaching her elocution, put her arms around

his neck and tell him, in ardent terms, how dearly she loved him. I looked at the wife standing not far away, wondering what she would do. This wise and handsome young spouse simply smiled pleasantly and beautifully. The smile was real, for she wasn't jealous, as years proved. Did she win and hold her husband? Well, I should say she did, and sixteen years after her death he told me he had never found one to fill her place. This very confidence in the mate wins.

In Division Six of this book we stated two qualities, either natural or which could be cultivated, and which would produce conjugal felicity if they were observed. These two qualities, "bear" and "forbear," as you will remember, will also preclude a divorce and induce love. Get them in the house, nourish them, keep them, even chain them if necessary, to keep them there, for they are the things you need in shouldering responsibility and forbearing to do the things which imagination or jealousy would prompt you to do.

A business man in this state went to his business daily. His wife, at the solicitation of

another business man, began to trifle. This continued and the unsuspecting husband continued to believe in her. He was not a man of vain imagination or uncontrolled jealousy. When so much had been said to him during two years, this husband made up his mind to set a watch. He did, found out the proposed time at which the other man would call at his house. He purchased a revolver, secreted himself above the ceiling of the room this man would first enter. Just as the intruder forced his wife into the bed-room with pleas of love, the husband sprang from his hiding place above and the couple heard him. Startled, the intruder rushed from the room but the husband fired. As he darted through the door to the yard the husband shot him dead. The jury didn't convict, and I doubt if God Almighty ever will, for this man was a murderer in the first place, murderer of all that was prized by the other man, all that was worth living for in married life, and wrecked the implicit trust of an unsuspecting husband. I don't want you to think that I endorse the killing method, even when a man

has been treated like this, but sometimes it happens. "Vengeance is mine, I will repay, saith the Lord."

Here is another. A man makes a slighting remark about a woman, her husband hears of it, goes and purchases a revolver, secretes himself near the place where the offender will pass, and at five o'clock in the evening, when the crowds are going down the street, swiftly steps out, thrusts the pistol into the back of his enemy and fires. The other falls to the street and arrest follows. This man takes vengeance into his own hands, not the correct thing to do. But there are ways and means through which we can get satisfaction or justice and we should strictly observe these ways and means as an example to other people, and for our own safety and liberty. It's easy to fire and kill, but impossible to wipe out the stain and disgrace thereafter.

Concluding this Division, let me say that there is one way of avoiding the continued rapidly increasing divorce cases in our courts, and that is by a systematic, energetic and well-planned campaign of education of the

young—parental education, school and church education, which will impress upon the youthful mind the dangers that are ahead of them, and show them how to avoid these dangers.

THE THREE BIGGEST WORDS in the English language to me: (My) GOD, (My) MOTHER, (My) COUNTRY. If I had no God, I would have no mother; if I had no mother, I would have no country; if I had no country, I would have no place to stay, and where is the man without a mother?

Set these three always before your face and you'll go straight and prosper.

IN MEMORY OF MY MOTHER.

"There's an old dusty attic in the house where I was born,
Where I once chanced to rummage o'er the trinkets old and worn,
'Neath the dust covered rubbish that spoke of other days,
An old-fashioned photograph there fell on my gaze.
How I laughed when I saw it, so quaint did it seem,

The old-fashioned clothes, they looked so queer;
But my smiles turned to sadness when in outlines I did trace
An old-fashioned photograph of mother so dear.
How well I remember that dear loving face,
That sweet, tender voice again I hear,
And I see with affection in that old and dusty frame,
An old-fashioned photograph of mother so dear,
And oft through night's stillness I'd wake from a dream,
To see a fond mother standing near.
And the same soft expression from her loving eyes would beam,
That shines in that photograph of mother so dear."

HQ 734 L524m 1922

02520680R

NLM 05017169 6

NATIONAL LIBRARY OF MEDICINE